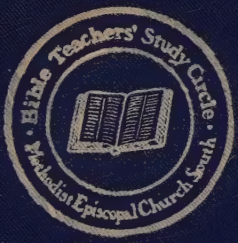
The Sunday School



Central BAPTIST
THEOLOGICAL SEMINARY

presented by

KANSAS CITY, KANSAS

TM23
C91

THE SUNDAY-SCHOOL:

ITS HISTORY AND MANAGEMENT.

BY

W. G. E. CUNNYNGHAM, D.D.,

Late Sunday-School Editor, M. E. Church, South.

Sunday School - History

SIXTH THOUSAND.

LIBRARY
CENTRAL BAPTIST THEOLOGICAL SEMINARY
KANSAS CITY, KANSAS 66102

NASHVILLE, TENN.; DALLAS, TEX.:
PUBLISHING HOUSE OF THE M. E. CHURCH, SOUTH.
BARBEE & SMITH, AGENTS.
1902.

DISCARDED
Central Baptist Seminary
LIBRARY
CENTRAL BAPTIST SEMINARY
KANSAS CITY 2, KANSAS

268
C973

EDITOR'S NOTE.

THIS small volume will be found peculiarly adapted to the wants of most teachers and advanced Bible class pupils. It contains an authentic and clear account of the rise and progress of the modern Sunday-school, and, while so brief as to require but little time for its mastery, it is yet sufficiently full to serve all ordinary needs for that class of information.

The author, Dr. W. G. E. Cunnyngham, was for sixteen years the editor of our Sunday-school literature and for many years a member of the International Lesson Committee. He was thus an active participant in much of the period which this book covers.

The work has just been revised by Dr. H. M. Hamill, author of the "Sunday-School Teacher," and that part of the work which pertains to methods has been largely rewritten by him, so that the volume is up to date in every respect. It includes the latest world statistics, and a plan of the model Sunday-school room exhibited at the World's Fair at Chicago.

This book belongs to the first year, or first Course, of the Bible Teacher's Study Circle of the M. E. Church, South. The other two volumes of the Course are: Dunning's "Bible Studies" and Hamill's "Sunday-School Teacher."

N14704

THE BIBLE TEACHERS' STUDY CIRCLE.

SHALL the work of Sunday school teaching be, as it has been in so large a degree, a haphazard thing, or shall it be a great life work?

Under the present order of religious education, in which almost the whole task of Bible instruction has been turned over to the Sunday school, the work of the Sunday school teacher has become magnified beyond anything dreamed of in the beginning of the modern Sunday school movement. It has come to stand alongside the ministry of the gospel preacher.

In view of this it is easy to see that the vast obligations which it involves cannot be discharged without some degree of special equipment. There are at least three things about which the Sunday school teacher needs to be thoroughly informed. These are: the history, aims, and methods of the great movement of which he is a part; the Bible as the text-book of his school; and the doctrines, polity, and working plans of his Church.

In harmony with this thought, the General Sunday School Board, at its annual meeting in May, 1901, arranged for the organization and equipment of a Bible Teacher's Study Circle, to embrace, if possible, all the Sunday school teachers and many of the advanced Bible pupils of our Church.

It was evident to the Sunday School Board that a work of such magnitude and importance as has been

outlined above would demand the supervision of a very able and experienced leader. The Board has accordingly secured for this work Prof. H. M. Hamill, D.D., a man of international reputation as a teacher and trainer of teachers. Dr. Hamill, who has been for many years the Field Secretary of the International Sunday School Convention, is a native of Alabama, a graduate of a Southern college, and resigned the high position mentioned to devote his entire time to the training work of our Sunday School Department.

With the organization of the local Circle, each superintendent will come into direct communication with Dr. Hamill touching all matters pertaining to this work. Dr. Hamill's official position is that of Superintendent of Training Work, and his office is in the Publishing House, Nashville, Tenn.

The purpose of the Study Circle is the better equipment of the Sunday school officers, teachers, and older scholars of our Church.

Its course of study consists of nine carefully chosen books, arranged in three successive parts, with written examination upon each part of the course, a certificate of completion of each in order, and a final full course diploma from the Sunday School Department of the Methodist Episcopal Church, South.

Every Southern Methodist Sunday school is urged to form a local Circle among its officers, teachers, and older scholars; to promptly report names of leaders and members (with post office addresses) to Prof. Hamill for enrollment; to enter upon the study of the Circle books, and thus to become a part of this forward movement. Where a local Circle is not

formed, any one desiring to take the study of the course will be enrolled upon notification to the office of the Superintendent.

The local Circle thus formed plans its work to suit its own convenience. It fixes its own plan of study, as to the time to be given to each part of the course, the date of examinations, and all other details of local work. Whenever ready for examination, it applies to the Superintendent of Training Work for necessary questions and instructions, and forwards to his office all examination papers for marking and issuance of certificates and diplomas.

No expense whatever will be incurred by the local Circle beyond the cost of the several books of the course. Part I., consisting of Cunnyngham's "History of Sunday Schools," Hamill's "Sunday School Teacher," and Dunning's "Bible Studies," is now ready, and orders for these books should be addressed to Barbee & Smith, Agents, Publishing House of the M. E. Church, South, Nashville, Tenn. The price of the three books, cloth-bound, is $1. All orders from a local Circle should be *in one inclosure.*

Please note that the *Sunday School Magazine*, in its "Bible Teachers' Study Circle" department, gives each month the names of newly enrolled local Circles and all matters of interest to students.

JAMES ATKINS,
S. S. Editor and Chairman Gen. S. S. Board.
Nashville, Tenn.

CONTENTS.

	Page.
CHAPTER I.	
The Ancient Bible School	5
CHAPTER II.	
The Modern Sunday-School	15
CHAPTER III.	
Early Methods of Teaching	38
CHAPTER IV.	
The International Lesson System	45
CHAPTER V.	
Sunday-School Literature	57
CHAPTER VI.	
Methodist Sunday-School Literature	66
CHAPTER VII.	
The Church and the Sunday-School	75
CHAPTER VIII.	
The Pastor and the Sunday-School	86
CHAPTER IX.	
The Superintendent	96
CHAPTER X.	
Sunday-School Management	105
CHAPTER XI.	
The Sunday-School Teacher	114
CHAPTER XII.	
Modern Sunday-School Methods	123
CHAPTER XIII.	
Sunday-School Statistics	137

THE SUNDAY-SCHOOL.

CHAPTER I.

THE ANCIENT BIBLE-SCHOOL.

BIBLE-SCHOOLS, where children and young people were instructed in the knowledge of God's word, have existed from a very early day in the history of the Church. They have been called "Sunday-schools." This they were not, except in an accommodated sense. The term Sunday-school is a modern invention, and designates a modern institution, so well known as to need no special description here. The catechetical Bible-schools of the early Church had for their object and end the same idea that now underlies the modern Sunday-school and its methods, and in so far we can say they are alike; and in tracing the

history of the Sunday-school idea, therefore, we may go back to the beginning. This we propose to do in this Chapter, as preliminary to the discussion of the modern Sunday-school movement.

The primary purpose of the early Bible-schools, as also of the modern Sunday-school, is the religious education of the young. When these schools were first instituted is unknown. Jewish tradition furnishes some curious information concerning them.* The rabbis tell us that Methuselah was a teacher of the Mishna (a collection of traditions) before the flood, and that after the flood Shem and Eber had a house or school of instruction; that Abraham was a student of one of the sacred books at three years of age; that he was afterward under the instruction of Melchizedek in matters concerning the priesthood; that young Jacob as a good boy went to the Bible-school, while Esau was a bad

*See Dr. Trumbull's "Yale Lectures."

boy and would not go; that Dinah got into trouble because she refused to go with her brothers to the Bible-school; that Moses taught a Bible-school, and that Jethro and young Joshua were pupils of his. The same authority states that King Ahaz had all the Bible-schools for children closed throughout the land in order to destroy the religion of Moses; while, on the other hand, good King Hezekiah was a great friend to the Bible-schools, and used to go with his children to see that they were properly taught, etc.

Enough of Jewish traditions. The chief value of these traditions lies in the fact that they indicate the early existence of schools for the religious training of children.

Josephus asserts that from the days of Moses down to his day it was customary for the Jews to assemble in their synagogues every Sabbath, to learn the law as it was taught by the rabbi; and that every Jew thus trained was so familiar with the laws that he could

more easily repeat them than he could repeat his own name. Philo affirms that the synagogues of the Jews were really "schools of instruction," and that by their agency the young people were thoroughly acquainted with the law.*

There is reason to believe that Bible-schools were common throughout Palestine, in connection with the synagogues, at the beginning of the Christian era. Dr. Trumbull, in his "Yale Lectures," furnishes evidence from reliable Jewish authorities that such was the case, and that in their essential features these schools resembled our modern Sunday-schools. "From five to ten years of age the Jewish child was to study in these schools the Bible text only." Afterward he was instructed in what corresponds to our catechisms, commentaries, and lesson helps.

Such was the Bible-school system in Pales-

*Trumbull.

tine at the time of our Lord's birth, and we may suppose that he was brought up like other Jewish children; that he attended the Bible-school at Nazareth; that he there memorized the words of the Scriptures which he so often quoted afterward in his public ministry; and that it was in this school he acquired the knowledge of the Scriptures which so astonished the doctors of the law with whom he conversed in the temple when only twelve years old. While he was the Son of God, and was therefore equal with God in his divine nature, he was also the Son of man, and in his human nature conformed to all the laws and conditions governing man, physically and intellectually, so that he "increased in wisdom and stature, and in favor with God and man."

It is not unreasonable to suppose that our Lord was, in his childhood, a pupil in the Jewish Sabbath-school at Nazareth, and that he afterward became a teacher in the same

school. He is called a teacher, and the evangelists distinguish between the "teaching" and the "preaching" of our Lord.*

Whatever may be gathered from Jewish traditions or history concerning the Bible-schools, we are assured that God has provided in all ages for the religious training of the children. The Bible abounds with injunctions to teach the laws of God to the young; and when God would give his reasons for selecting Abraham as his special agent for a great work, he says: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." (Gen. xviii. 19.) Moses said: "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children." (Deut. vi. 6, 7.) See also Psalm lxxviii. 5, 6; Acts ii. 38, 39; Ephesians vi. 1–4; Colossians iii. 20, 21. We

*Trumbull's "Lectures."

need add no explanation or exhortation to these words of holy Scripture. They are explicit as to the duty of training children in the knowledge of God's word, and abundantly authorize and enjoin all that the ancient Bible-school and the modern Sunday-school embrace in their curriculum. Mosheim, in his "History of the Church," says: "The Christians of the first century took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and schools were everywhere created for this purpose, even from the very commencement of the Christian Church."

As it was impossible for the pastors to teach all the youth of their charges without assistance, they appointed deacons and other suitable persons to this work. They were called "catechists," and those whom they instructed were called "catechumens," from a Greek word which means to instruct orally.

The word is found in Luke i. 4, Acts xviii. 25, and other places in the New Testament. From it we get our word "catechism." The catechetical instruction consisted chiefly of expositions of the Lord's Prayer, the Ten Commandments, and some creed or confession of faith. Buildings were erected in which the pupils assembled for instruction, and were the Sunday-school rooms of that day. The catechists were the teachers of these primitive Sunday-schools.*

The Waldenses carefully instructed their children in the principles of the Christian religion. So also the Albigenses, the Lollards, the Bohemian Brethren; and, in fact, all who maintained the faith of the gospel with any degree of purity adhered closely to the catechetical instruction of the children.

In the ages of apostasy, which finally culminated in what is known in ecclesiastical

*See Dr. Summers's "Sunday-school Teacher," an excellent little book.

history as "the dark ages," the religious education of the children was almost entirely neglected. They were permitted to grow up in ignorance, superstition, and vice. In some places, it is true, the use of the catechism was not entirely omitted, and in those places something like the "form of godliness" was preserved.

The Reformers of the sixteenth century revived the catechetical methods of the early Church, and much was said and written by them on the subject of the religious training of children. Luther said: "Next to preaching, teaching is the greatest and best and most useful vocation; and I am not quite sure which is the better; for it is hard to reform old sinners, with whom the preacher has to do, while the young can be made to bend without breaking." Under his influence the Scriptures, catechisms, prayers, and sacred music were introduced into all the secular schools of Saxony. Sunday-schools

were also established under the immediate care of day-school teachers. The pastors were required to be present as superintendents. They catechised the children regularly, and instructed them in the Scriptures.*

Thus the way was prepared gradually for the revival of the Bible-school and its development into the modern Sunday-school, as related in the following pages. The names of Luther, Zinzendorf, Wesley, and Raikes are the links in the chain that connects the ancient with the modern Sunday-school.

---

*See Dr. Summers's "Sunday-school Teacher."

CHAPTER II.

THE MODERN SUNDAY-SCHOOL.

I. ITS ORIGIN.

THE modern Sunday school movement originated in the latter part of the eighteenth century, almost contemporaneously with the modern missionary movement. The same divine impulse that moved the Church to organize societies for the propagation of the gospel in foreign lands prompted also the organization of Sunday-schools for the moral and religious education of the ignorant and neglected children of Christian countries. The first Sunday-schools were missionary in their character and method, being designed exclusively for the neglected children of the poor. They were not, as now, a part of regular Church work, but dependent upon the benevolent enterprise and supervision of individual men and women who felt called to

the work by the Spirit and providence of God. "The children were taught reading, writing, and the catechism." The teachers were paid a small sum for their services, as in the secular schools, the object being to furnish the children the means of a limited elementary education, and at the same time reform their morals and instruct them in the truths of the Christian religion. There were no free public schools at that day either in England or America. The education of the laboring classes in England and throughout Europe was almost entirely neglected during the early part of the eighteenth century.

The Church, which has always been the school-mistress of the world, had become so indifferent to the spiritual welfare of the people, especially of the lower classes, as to leave them without any religious instruction. The pulpit, with here and there an exception, was either entirely silent or so weak and frivolous as to encourage rather than restrain the popu-

lar vices of the times. Archbishop Secker, speaking of that period of English history, says: "Such are the dissoluteness and contempt of principles in the higher part of the world, and the profligacy, intemperance, and fearlessness of committing crimes in the lower, as must, if this torrent of impiety stop not, become absolutely fatal." Bishop Butler says: "It has come to be taken for granted that Christianity is no longer a subject of inquiry, but that it is now at length discovered to be fictitious; and accordingly it is treated as if, in the present age, this were an agreed point among all persons of discernment, and nothing remained but to set it up as a principal subject for mirth and ridicule." There was a corresponding decline of piety and good morals in America. The colonial clergy were like their brethren in England, and the masses of the people were openly profane, or totally indifferent to religion. Of course there were many noble exceptions both among clergy

and people, but such was the general state of morals and religion both in England and America.

It was at this critical period that the remarkable revivals of religion which characterized the middle of the eighteenth century took place under the preaching of Count Zinzendorf in Germany, and the Wesleys and Whitefield in England, and of Edwards in the United States. Mr. Wesley, with the marvelous foresight which made him a seer, perceived that the great religious movement could not be permanent in its results unless it reached the children and young people. He therefore laid great stress on the work among the children. He said: "Unless we can take care of the *rising generation*, the present revival of religion will be *res unius ætatis;* it will last only the age of a man."* To his preachers he said: "Spend an hour a week with the children in every large town,

*Tyerman's "Life of Wesley," III., 23.

whether you like it or not. Talk with them every time you see any at home. Pray in earnest for them." Leckey, the historian, says: "The Wesleyans appear to have preached specially to children."*

We are not therefore surprised to find Methodism connected historically with the initiation and progress of the modern Sunday-school movement. Mr. Wesley was not the founder of the modern Sunday-school; that honor belongs to Mr. Robert Raikes, of Gloucester, Eng.; but Mr. Wesley and his preachers adopted the idea immediately, and, with their genius for evangelical work, made it an active factor in their great movement among the masses of the English people. As to the honor belonging to the founder of the modern Sunday-school, Dr. Trumbull, in his "Yale Lectures," says, and we think truly: "There seems to have been absolutely nothing new in the Sunday-school plans of Rob-

* Trumbull.

ert Raikes. Schools of a similar character, and apparently with all the essential features of his school, were organized in Upper Egypt, and in Armenia, and elsewhere in the East, more than fourteen centuries before his day. All along the intervening centuries there had been repeated revivals of this agency of evangelism and religious instruction with more or less of success. The seventeenth and eighteenth centuries had not been without attempts in this direction, in England, Ireland, Scotland, Wales, and the United States. But in the providence of God the times were now ripe for a revival of the Church-school idea in this form, and for its progressive prevalence beyond its extremest limits of a former day." Mr. Raikes, though organizing it in 1780, did not mention his Sunday-school until he had made a successful trial of it for more than three years and a half, and did not then mention his own name in connection with it. We do not repeat these facts

to detract aught from the honor due to Mr. Raikes, but simply in the interest of historical truth.

It may not be improper in this place to trace farther the connection of Methodism with the origin of the modern Sunday-school movement. As early as 1769, thirteen years before Mr. Raikes organized his first school, "a young Methodist, Hannah Ball, established a Sunday-school at Wycombe, and was instrumental in training many children in the knowledge of the holy Scriptures." *

In 1781 another Methodist woman, afterward Mrs. Bradburn, the wife of a celebrated Wesleyan preacher, was conversing with Mr. Raikes in Gloucester on the subject of educating the young, when he pointed to groups of neglected children in the street, and said: "What can we do for them?" She replied: "Let us teach them to read, and take them to church." Mr. Raikes was pleased with the

* Stevens's "History of Methodism," Vol. II., 488.

suggestion, and the two shortly afterward led a company of Sunday-school scholars to church.* These children were poor and neglected street waifs, and at that day such was the indifference of the Christian community in Gloucester to the moral and religious condition of the lower classes, especially the children, that this benevolent act of these two Christian philanthropists was met with public derision, and they were laughed at as impracticable fanatics.

In 1784 Mr. Raikes published an account of his plans and work for the religious training of the neglected children in the city of Gloucester, which immediately attracted the attention of Mr. Wesley. He published Mr. Raikes's article in the *Arminian Magazine* for January, 1785, and exhorted his people to adopt the new institution. The Methodists, with their characteristic zeal and enterprise, instantly "began to instruct their neighbors'

* Wesleyan Magazine, 1846.

children, and to take them to the house of God on the Lord's-day.* The same year Mr. Fletcher began his pious labors in the Sunday-school, and continued a faithful teacher to the day of his death. He had three hundred children under his instruction, and was deeply interested in their religious training.† Others joined in the good work, and several schools were organized.

In 1786 Bishop Asbury introduced Sunday-schools into his work in America, and they have continued to be a marked feature of Methodism to this day. The same year that Bishop Asbury organized his first school in this country, Mr. Wesley says there were five hundred and fifty children in his Sunday-school at Bolton, and the next year he found there eight hundred scholars and eighty teachers. He says: "I find Sunday-schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of.

*Myles's History. †Abel Stevens.

Who knows but some of these schools may be nurseries for Christians?" *

Mr. Wesley wrote to one of his preachers in 1787: "I am glad you have taken in hand that blessed work of setting up Sunday-schools in Chester. It seems these will be *one great means of reviving religion throughout the nation.* I wonder Satan has not yet sent out some able champion against them." †

We have thus traced, as far as necessary for our present purpose, the historical connection of Methodism with the institution of Sunday-schools in England and America. Under the impulse of its zeal schools were, at an early day, almost universally established in all the Wesleyan Societies at home and abroad; so that Methodist Sunday-schools are as universal as Methodism, and historically nearly as old.

A similar interest in the establishment of Sunday-schools, as nurseries of the Church,

* Wesley's Journal, 1784. † Wesleyan Magazine, 1846.

was awakened throughout all the evangelical denominations of Protestant Christendom. The English and Americans were the first to lay vigorous hold of the institution, and in three years after Mr. Raikes published his account of the schools in Gloucester more than three hundred thousand children were receiving instruction from thousands of teachers in different parts of Europe and America.

We may properly close this section, on *the origin of the modern Sunday-school movement*, with Mr. Raikes's account of the manner in which he was led to organize the first school in Gloucester. It is given in a letter addressed to Col. Townly, and published in the *Gentleman's Magazine*, London, June 5, 1784. Mr. Raikes says: "The *utility* of an establishment of this sort was first suggested by a group of miserable little wretches whom I observed one day in the street where many people employed in the pin-factory reside. I was ex-

pressing my concern to one at their forlorn and neglected state, and was told if I were to pass through that street upon Sundays it would shock me indeed to see the crowds of children who were spending that sacred day in noise and riot, to the extreme annoyance of all decent people. I immediately determined to make some little effort to remedy the evil. Having four persons who had been accustomed to instruct children, I engaged to pay the sum they required for receiving and instructing such children as I should send to them every Sunday morning. The children were to come soon after ten in the morning and stay till twelve; they were then to go home and return at one, and after reading a lesson they were to be conducted to church. After church they were to be employed in repeating the catechism till half-past five, and then to be dismissed with the injunction to go home without making a noise, and by no means to play in the street."

II. ITS DEVELOPMENT AND PROGRESS.

The reader will please not forget that we are discussing the *modern Sunday-school*, and not the general history of Sunday-schools. We do not go farther back than the last quarter of the eighteenth century. In the preceding section we have given the facts connected with the origin of the modern Sunday-school movement, its connection with the early days of Methodism, and its general adoption by the evangelical denominations of Protestant Christendom, especially in Europe and America. We will now briefly trace the historical development of the institution as a Church-school agency for the training of the young, and the progress which it has made from its inception to the present time.

It would have been strange indeed, and an exception to the common history of benevolent enterprises, if the establishment of Sunday-schools had met with no opposition. Mr. Wesley said, when speaking of the Sunday-

school as possibly a providential agency for "reviving religion throughout the nation:" "I wonder Satan has not yet sent out some able champion against it." It was not long before the institution was fiercely attacked by some of the English clergy. "The Bishop of Rochester denounced it, and urged the clergy not to support it;" and the Archbishop of Canterbury called the bishops together to see whether something could not be done to stop it. The Presbyterians of Scotland also opposed it as a dangerous innovation.* Others, however, earnestly advocated it in high places, such as the Bishop of Chester, the Dean of Canterbury, the Earl of Salisbury, John Newton, William Cowper, etc. Ladies of fashion undertook the work of Sunday-school teaching, and the Queen of England indorsed it as a good thing.†

The cause immediately commended itself to thoughtful men in Europe and America as

* Sir Charles Reed, June, 1880. † Lloyd's "Life of Raikes."

opening a wide field of usefulness for personal benevolent effort. Pious men and women volunteered their services as teachers without compensation, save that which comes from a consciousness of doing good. The commercial and mercenary feature was therefore eliminated from the institution. This introduced a new era and gave a new character to the whole work. The Sunday-school was popular with the children from the first. They flocked to it in such numbers that it was difficult in many places to obtain a room large enough to accommodate them all. Even children who disliked the secular schools were fond of the Sunday-school, and this has always been the case.

As the pupils increased in numbers, and new schools were opened, some form of organization was found necessary in order to efficient management and proper government. Hence the different forms of organization which have from time to time been adopted,

and modified or abandoned, as experience suggested. Funds were also necessary for the purchase of books, furniture for rooms, and the many incidental expenses found necessary for carrying on a school. This required the adoption of some financial system; and in the early days of the institution, before the Churches took it under their care and control, the friends who were interested in it formed what they called "Unions." The first organization of the kind was formed in 1803, and was called the "London Sunday-school Union." It still exists. In 1816 the "New York Sunday-school Union" was organized, and in 1824 the "American Sunday-school Union" began its grand career. These "Unions" did much to popularize and extend the institution.

The original missionary idea prominent in the early organizations has been retained, and the "destitute" and "waste places" have been made to "blossom as the rose"

under the labors of "Sunday-school missionaries."

The Churches soon discovered the tremendous moral influence which the Sunday-school was capable of exerting upon the rising generation, and by consequence upon the future success of Christianity in the land. Many of them formed "Unions" of their own, and thus gathered the children under the fostering care of their own denominational teachings. Methodism was prepared, without any modification of Church organization, to take care of her own children and young people, her great founder having, by his genius, anticipated this and provided for their religious education. We have seen how promptly he indorsed Mr. Raikes's plans, and how he instructed his preachers to form Sunday-schools wherever they went.

The Sunday-school at an early day commended itself to all who had any progressive enterprise, and was adopted by one denomi-

nation after another until all the evangelical Churches of Europe and America have incorporated it as an integral part of their regular working agencies. The Primitive Baptists are the only people in the bounds of Christendom who have persistently refused to adopt the Sunday-school. They do not believe in the use of means for the conversion of sinners or for the spread of the gospel, and are therefore consistent in refusing to have any thing to do with Sunday-schools. The Roman Catholics, the Jews, and even the Mormons, have Sunday-schools; and recently the anarchists have organized what they call Sunday-schools for the education of their children in the principles of communism, atheism, and anarchy. They declare that this is necessary to protect their children from the evil influences of Christianity!

The missionary element inherent in the gospel has led to the organization of "mission Sunday-schools" in destitute parts of our

country and in foreign lands. "In our newer communities a very large proportion of all the churches organized within the last half-century have had their beginning in a Sunday-school—without the influence of which a church could neither have been formed nor have been continued in such neighborhood."* In this way the Sunday-school has become a most efficient agency in pioneer evangelization in Christian countries, and a prime factor in foreign missionary work. All our foreign missions depend largely for their success upon the education of the children and young people, and this is most effectively done through the Sunday-school.

There is an organization known as the "Foreign Sunday-school Association," which seeks to promote the cause of Sunday-schools in Europe and other countries where it is not a specialty of Church work. It is entirely undenominational, and purely voluntary.

* Trumbull.

The founder and president lives in Brooklyn, N. Y. This association has done much good. Sunday-schools have been organized under its patronage and chiefly by its agency in Italy, Spain, France, Syria, Japan, Portugal, Germany, Switzerland, and other countries.

The result of all this development is a well organized and equipped department of Christian work. Houses and rooms connected with churches, adapted to the use of Sunday-schools, have been built and furnished with seats, organs, libraries, etc. A distinct and extensive literature has been created to meet the demand for what is known as "Sunday-school Helps," "Lesson Leaves," etc. Some of the best writers in our language—theologians, Biblical critics, and scientific men in Europe and America—are contributors to our current Sunday-school literature. Music-books adapted to the tastes and capacities of children, containing a style of music unique and pleasing, have come into existence, and

are extensively used in the Sunday-schools in Europe and America.

Sunday-school conventions, institutes, and assemblies have been organized all over the land, and the cause has been greatly promoted by their agency. Our own Church has provided, through its General Conference, for a series of conferences, conventions, etc., in the interest of our Sunday-school work. There is a General Sunday-school Committee having "general supervision of the Sunday-school interests of the Church." There is in each Annual Conference a Sunday-school Board, which is required to "give special attention to all the Sunday-school interests in the bounds of the Conference." Provision is also made for a "Conference Sunday-school Convention to be held annually within the bounds of the Conference." "It is recommended that a Sunday-school convention be held in each presiding elder's district," etc. Each Quarterly

Conference is "a Board of Managers, having supervision of all the Sunday-schools within its bounds." Our Church has thus provided in its legislation for conventions, etc., and has placed the Sunday-school under the immediate supervision of the General, Annual, District, and Quarterly Conferences. This department of Church work has been carefully provided for by our General Conference.

Undenominational Sunday-school conventions have been organized in all, or nearly all, the States of the Union, with auxiliary county and district conventions. Over all, embracing not only the United States, but Canada, and the British Provinces of North America, is the International Sunday-school Convention, of which we shall have more to say hereafter.

From an aggregate membership of a few hundreds at the beginning of this century the Sunday-school population of the world has grown to be, according to the last interna-

tional statistics, 25,000,000! Such has been the *development and progress* of the modern Sunday-school movement. From a single community it has gone to every land and nation on earth, and from a few hundreds of teachers and scholars it has increased to millions! Surely the hand of God is in this movement. (*See statistical tables.*)

CHAPTER III.

EARLY METHODS OF TEACHING.

In the beginning of the modern Sunday-school movement the schools were semi-religious only, the secular idea of a primary literary training being prominent. The plan drawn up by Mr. Fletcher for the schools in the parish of Madeley, of which he had charge, illustrates the original conception of the plan and work of the Sunday-school. He said: "It is proposed that Sunday-schools be set up in this parish for such children as are employed all the week, and for those whose education has been hitherto neglected; that the children admitted into these be taught reading, writing, and the principles of religion; that there be a school for boys and another for girls in Madeley, Madeleywood, and Colbrookdale—six in all." We have seen that

the subjects taught in the schools established by Mr. Raikes and his associates were "reading, writing, and the catechism." This secular feature was incorporated into all the English Sunday-schools because the object was to benefit the children of the poorer classes. Mr. Wesley was the first to suggest that the Sunday-schools might become "nurseries of the Church," and as such should be brought into close connection with the Church and congregation. He also encouraged good people to work in them as teachers without pay. Thus the two secular features, the subjects of study, "reading and writing," and the pay system—giving the teachers a pecuniary reward—soon disappeared from the Wesleyan Sunday-schools, and gradually from all the Sunday-schools in Europe and America.

With a change in the manner of conducting Sunday-schools came also a change in the general character of the schools. The secular

and mercenary ideas were abandoned, and a decided religious cast was given to the whole institution. The Bible was introduced into the new and simple curriculum, and devotional services connected with the opening and closing exercises. The devout men and women, who volunteered to become regular teachers without pay, naturally felt a deep interest in the spiritual welfare of the children, and their pious efforts were rewarded. Revivals of religion became frequent in the schools. The churches and congregations connected with them felt the impulse of a new life. A fresh interest was awakened in the conversion of the young. A new era in the evangelical movements of Christendom was inaugurated, and an epoch introduced from which the Church historians will date the beginning of the great revival period of modern times.

The changes to which we have referred in the foregoing paragraph were not sudden. For some time after the secular features of

the Sunday-school were practically eliminated, the teaching was confined to the catechisms and to simple instruction in the New Testament. The smaller children only were required or solicited to attend. Gradually the plans and methods were expanded, as necessity required or experience suggested, until they comprised a systematic study of the Bible in limited lessons, week by week. Efforts were made to organize systems of Bible study for the Sunday-school; but, while a great advance was made upon the old miscellaneous and chaotic methods of early days, no system devised met fully the approval of a majority of superintendents and teachers. In the meantime scholars were classified, books for libraries were procured, and the institution gradually took on "form" and "order," growing into shape by force of its internal life, and the peculiar circumstances of its environment.

The development of the germinal Sunday-school idea is marked by several distinct de-

grees of progress. First, the era of mission Sunday-schools, teaching only the children of the poor, and for the most part secular studies. Second, the era of "Bible-schools for children," or teaching only the word of God in a consecutive order, going from Genesis to Revelation; or in a miscellaneous manner, according to the taste or whim of the teacher. In this period the mania for memorizing the language of Scripture raged. Marvelous feats were performed by some children, memorizing and repeating whole books in a few weeks. This abnormal method soon exhausted itself.

The next step in the line of progress was the "Limited Lesson Scheme." It consisted of select Scripture lessons printed on cards. These were quite popular for a time, and hundreds of schools used them. The American Sunday-school Union heartily indorsed the plan, and declared in its report for 1829 that the "Selected Lessons are now almost

universally introduced." This system contemplated a five years' course of study, each year to contain forty lessons, embracing the principal facts and truths of the Bible.

The system of "Selected Lessons" did much to prepare the way for the "Uniform System of Lessons" which followed, and which was ultimately developed into the present "International Scheme of Bible Lessons." The "Selected Lessons" soon displaced the old plan of encouraging every child to commit as many chapters to memory as possible, and doing this without regard to system, each one selecting his own lessons.

The era of "Question-books" followed. The American Sunday-school Union published an immense number of the "Union Questions," and sold them at a very low price. These books were prepared with care, and were for a time extremely popular. But they were not entirely satisfactory, and were after a while superseded by another system, known

as the "Orange Judd System." Perhaps we should say supplemented rather than superseded, for the "Union Questions" held their place, in many parts of the country, until the "International Scheme" supplanted them. The Judd Scheme was adopted by the Sunday-school Union of the M. E. Church, and effectively used for years by the "Union." After a time it was substituted by the "Lesson Papers" and "Berean Lessons" of Dr. Vincent, published first in 1865. This scheme ultimately prepared the way for the present system.

CHAPTER IV.

THE INTERNATIONAL LESSON SYSTEM.

WE have now reached the point in the history of the modern Sunday-school at which the present International Lesson System was introduced. As this is one of the most important events in the whole history of Sunday-schools, a brief sketch of its origin and adoption may not here be out of place.*

In the discussion of systems for general use at the time the International System was adopted four plans were advocated. First, a system of Bible doctrines, as indicated by a common creed of evangelical Christians, based upon the principal catechisms of the Churches.

* See Trumbull's Lectures; Gilbert's "Story of Its Origin;" Candler's "History of Sunday-schools;" Lyons's "Sunday-school and Its Methods;" J. I. D. Hinds, etc.

Second, personal duties to God and man as taught in the Scriptures. Third, the life of our Lord, as set forth in prophecy and history, and conformed to the seasons of the Church year—the Church calendar. Fourth, the Bible as the Book of books, its doctrines, duties, and the life of Christ. The last, or fourth scheme, is that upon which the present system is based.

Professor Hinds, of Cumberland University, after tracing the initiation and development of the Uniform Lesson System from its inception to its final culmination in the International System, says: "Dr. Vincent invented the lesson system, Dr. Eggleston showed its practicability and general adaptation, but it was B. F. Jacobs, of Chicago, who conceived the idea of a uniform lesson, not for one locality or one denomination merely, but for the whole country."

As early as 1867 Mr. Jacobs earnestly advocated the uniform lesson system. "His

scheme was, first, one lesson for the whole school; second, one lesson for all the schools in the country; and third, the preparation of cheap lesson helps for teachers and pupils." The first religious paper to adopt Mr. Jacobs's suggestions was the *Standard*, a Baptist paper published in Chicago. This paper published in 1868 a series of lessons prepared by Mr. Jacobs. With characteristic energy and perseverance he urged his scheme in the State Conventions of Illinois, Iowa, and New York, and by his influence *The Sunday-school Teacher*, of Chicago, *The Sunday-school Times*, and finally the National Sunday-school Convention were induced to adopt his scheme.*

The National Sunday-school Convention met in April, 1872, in the city of Indianapolis. The subject of a uniform system of lessons had been discussed until the people generally were prepared to receive with favor any plan the Convention might adopt. Mr. Jacobs was

* Dr. Gilbert, I. Newton Baker, Dr. Trumbull.

on hand ready to present his plan to the convention. He did so in an earnest speech which was received with great enthusiasm. Mr. Baker, in his report of the convention, says: "A quiver of eager desire seemed to thrill the whole body. It was known that a strong feeling in favor of the project was abroad in the Sunday-school community, but the feverish excitement and solemnly set purpose of such vast numbers, manifested in such intensity, were hardly expected by the most ardent and sanguine advocates of the system. There was scarcely a corporal's guard of opponents to the measure." The final vote was almost unanimous. When it was announced, the convention arose and sung with spirit, "Praise God, from whom all blessings flow."

A committee of five ministers and five laymen from different parts of the United States, and two laymen from the Dominion of Canada, were immediately appointed to arrange

"a series of Bible lessons for a term of seven years, covering a general study of the whole Bible." This first committee was selected with care. Dr. J. H. Vincent, who had contributed so much to bring about the adoption of a uniform system of Bible lessons, was very properly made chairman of the committee, a position he honored from that day to the year 1896. Dr. Warren Randolph, of Rhode Island, was elected secretary, and held the place with distinguished ability until his death, in the year 1899. The other members of the committee were John Hall, Richard Newton, A. L. Chapin, George H. Stuart, B. F. Jacobs, P. G. Gillett, A. G. Tyng, H. P. Haven, of the United States; and J. Munroe Gibson and A. MacCallum, of Canada. The committee discharged their duty in a satisfactory manner for seven years. At the meeting of the International Convention in 1878, in Atlanta, Ga., a new committee was appointed. Six members of the first commit-

tee were retained, viz.: Vincent, Hall, Randolph, Jacobs, Gillett, and Newton. The new members were B. M. Palmer, W. G. E. Cunnyngham, Franklin Fairbanks, John A. Broadus, H. L. Baugher, James A. Worden, D. H. McVicar, of Quebec, and John Potts, of Ontario. The London Sunday-School Union appointed as "corresponding members" of the committee Fountain J. Hartley and W. H. Grosser, both laymen.

The present committee, which is the fifth successive committee since 1872, now limited to a term of six years, is as follows:

Rev. John Potts, D.D., Ontario, Methodist, *Chairman*. Rev. A. E. Dunning, Massachusetts, Congregational, *Secretary*. Prof. J. M. Stifler, D.D., Pennsylvania, Baptist; B. F. Jacobs, Illinois, Baptist; Prof J. I. D. Hinds, Ph.D., Tennessee, Cumberland Presbyterian; Rev. B. B. Tyler, D.D., Colorado, Church of Christ; Rev. J. S. Stahr, D.D., Pennsylvania, Reformed; Prof. J. R. Sampey, D.D., Kentucky, Baptist; Bishop H. W. Warren, D.D., Colorado, Methodist; Rev. A. F. Schauffler, D.D., New York, Presbyterian; Bishop E. B. Kephart, D.D., Maryland, United Brethren; John R. Pepper, Tennessee, Southern Methodist; Prof. W. W. Moore, D.D., Virginia, Presbyterian; Rev. Mosheim Rhodes, D.D., Missouri, Evangelical Lutheran; Principal E. I. Rexford, A.B., Quebec, Episcopal. Rev. Warren Randolph, D.D., died during the term, December 12, 1899, and Prof. J. M. Stifler, D.D., Pennsylvania, Baptist, was appointed to fill the vacancy. British Section of Committee: Rev. J. Munroe Gibson, D.D., England; William H.

Grosser, England; Rev. C. H. Kelley, D.D., England; Rev. S. C. Green, D.D., England; Charles Waters, England; Edward Towers, England; Bishop Frank W. Warne, India; Archibald Jackson, Australia.

The First Committee, including Canadian members, numbered 12; the Second Committee was increased to 14; the Fourth Committee was further increased to 15, which is the number of the Fifth Committee also.

Denominational representation upon the Committee at present is based on the religious census prior to the Boston Convention, 1893, as follows: Baptists in the United States and Canada, 4,175,000, 3 members; Congregational, 607,000, 1 member; Christian (Disciples), 1,031,000, 1 member; Episcopal, 798,000, 1 member; Lutheran, 1,416,000, 1 member; Methodist, 5,662,000, 3 members; Presbyterians, 1,689,000, 3 members; Reformed, 341,000, 1 member; United Brethren, 263,000, 1 member.

Each member of the present Fifth Committee, appointed 1896, represented at that date an average of about 1,200,000 Church members.

The Lesson Committee, under instructions by the International Convention, is limited in its work to the one duty of selecting the *Scripture Text*, *Memory Verses*, and *Golden Text*. Nothing beyond this is allowed. Not one word of comment, or note of explanation, or even a parallel reading, is permitted; so that it is impossible to intimate, or in the most remote manner suggest, a denominational interpretation of any passage of Scripture selected as a lesson.

The International Lesson System has grad-

ually won its way in the Protestant Christian world, until now it is used by all the leading evangelical denominations, both in their churches at home and in their foreign mission fields. While it is not easy to ascertain the number of persons using these lessons, we can safely say that not less than 25,000,000 are engaged in studying them. A vast body of Biblical literature has been created to meet the demands of this great army of Bible students. Commentaries, cyclopedias, works of Biblical research are called for to an extent never dreamed of before. The first scholars in the great universities of the world are called upon to aid in the elucidation and illustration of the current Sunday-school lessons. Orators, statesmen, linguists, and scientists are enlisted in the study of God's word as never before. So it has come to pass that at the very time when the Bible as a divine book is most severely assailed from without by unbelievers, and seriously questioned by

those who profess to be its friends, a larger number of persons than ever before in the history of the world are engaged in the careful, critical study of the Scriptures, aided by such helps as no generation ever had before them. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

The results following this uniform, systematic study of God's word are far-reaching and endless. One who faithfully follows the six years' course of study selected by the Lesson Committee will have a broad and comprehensive view of the Bible from Genesis to Revelation. Many a young layman, in one of our better conducted Sunday-schools, trained under the influence of this system, is to-day more familiar with the Bible as a whole than was many a minister of the gospel a generation ago. A prominent minister of the gospel said, not long ago, of a young man who was about to enter college: "He

knows more of the Bible than I knew of it when I left the theological seminary, for he has had advantages in Bible study such as we knew nothing of in Sunday-school, in college, or in the seminary in my day."*

The young men in our American colleges to-day, especially the better class of students, are giving more attention to the systematic study of the English Bible than in any preceding age in the history of education in this country. Such a gathering of "college students" as meets each year in Northfield, Mass., to study the Bible after the plan set by Mr. Moody, was never heard of in the world before. From five hundred to one thousand of the brightest and most successful students in the largest and most popular colleges and universities of the nation, spending weeks together in the simple study of God's word, is a marvel and a prophetic wonder that promises much for the future of our

* Trumbull.

country. Such a thing would have been an impossibility twenty-five years ago. Surely the Spirit of the Lord is lifting up a standard against the enemy, and the strong young men in Christendom are flocking to it. Our Lord is leading this valiant host in person to the conquest of the world.

Another effect the uniform lessons have had not only upon the Sunday-schools, but upon the Churches of Christendom, is to bring them closer together. Doctrinal differences have become less prominent as men have turned their attention away from ecclesiastical and theological discussions to the direct study of the Scriptures, as artificial lights grow dim in the splendor of the sunlight. The study of the same portion of holy Scripture every week, with the same helps to its exposition, tends unconsciously to bring Christians closer together. There is an increasing desire for unity among Protestant Christians. The frequent meeting in conven-

tions and institutes with devout men and women of different denominations has the effect to break down the thorny hedges that have too long fenced off into narrow sections the different branches of the Church of Christ. It is a matter of no little interest to find ourselves working in harmony with the leading denominations of the Protestant world, especially in these days of papal aggression. "The Bible is the religion of Protestants," and unless we teach it faithfully to the rising generation Romanism and infidelity will have the field. Our denominational differences have done much to weaken our testimony before the world. The uniform lesson system furnishes a common ground on which all evangelical Christians can meet and teach together the great doctrines of their faith. Here we can all agree, and the sympathy of a common cause, and unity of effort, will do much to stimulate our zeal, strengthen our hope, and give moral force to our teaching and example.

CHAPTER V.

SUNDAY-SCHOOL LITERATURE.

A DISTINCT class of literature has been created by the demands of the Sunday-school world. This literature is divided into current or periodical literature, and books and tracts for libraries.

The Sunday-schools of Raikes's time had no literature, no books, no periodicals, because the schools were intended for the pauper classes, and they could not have used books had they been provided for them. As for periodical literature, no such thing existed. The catechisms and spelling-book, with perhaps a few simple books for such children as had learned to read a little, constituted the literary furniture of a Sunday-school at that day.

The Sunday-schools in America, however,

were composed of a different class of people: children of well-to-do persons, as well as the children of the very poor, attended them. The utility of a circulating library was soon discussed by the wide-awake, progressive American, and small books and tracts were collected, forming the nucleus of what was afterward known as the "Sunday-school Library." Most of these books were paper-covered story-books of a very inferior quality. The English, though slow at first to adopt the idea of libraries for the Sunday-schools, began the publication of books for children as early as 1810, under the supervision of the Religious Tract Society of London. These books soon found their way into the Sunday-schools, and this created a great demand for them. They were consequently much improved in quality and adaptation to the wants of the children and young people. Books for teachers were also furnished by the Society, and, though far inferior to those published

by it to-day, were of great service to the teachers.

In America the "Unions," especially the American Sunday-school Union, began at an early day the publication of books and tracts for the use of Sunday-schools. The American Tract Society has also done much to furnish suitable literature for Sunday-schools. Private and denominational publishing houses have made such books a specialty. These libraries have become so numerous as to demand and receive a place in the United States Census.*

The Sunday-school library has been much decried and depreciated, characterized as "feeble literary trash," and the like. Some ground for severe criticism doubtless exists, but a wholesale denunciation is not just. What was once true in regard to the average Sunday-school book is no longer true; the

*On this subject see Candler's "History of Sunday-schools."

average has improved greatly. There are still many worthless, and doubtless some pernicious books in some libraries, but as a whole they are good and not evil. There are many valuable books, good books, useful books, in our common Sunday-school libraries, and they are constantly improving. We have history, biography, travels, moral lessons, sermons, and nearly all subjects treated of in popular libraries, in our select Sunday-school catalogue.

The periodical Sunday-school literature of the present day has grown from very small beginnings, within the last few years, to such a magnitude as places it among the most profitable productions of our leading Church publishing houses. Thousands of men and women are engaged in its preparation, and hundreds of thousands of dollars are employed annually in its manufacture. Private publishers, with large capital, devote all their attention to this department of literature.

Our limited space will not permit more than a mere outline sketch of the origin and development of this unique literature.

"The Question-books" of the American Sunday-school Union, and the "Annuals" published by other Societies, probably suggested the idea of periodical publications containing expositions of the text, and other helps to the teacher and pupil. As early as 1827 the American Sunday-school Union began the publication of an *annual* series of question-books, connected with what was known as the "Selected Lesson Scheme." It is said that the circulation of these little annuals increased every year until in 1840 one million six hundred thousand copies were sold during the year. Dr. James Strong is said to have added to the idea of "Questions on the Lessons," as published by Orange Judd, "Connecting History and Analysis," and thus suggested notes, "helps," "lesson leaves," etc. Be this as it may, the modern current helps

have grown out of the necessity for something more than the catechisms and question-books of an early day, and their development may have been suggested and modified by the various tentative efforts of individuals and societies. We think it more than probable.

In the remaining paragraphs of this section we will confine the inquiry to those periodical publications immediately connected with the origin and development of the International Lesson Scheme.

In 1865 Dr. John H. Vincent began, in the city of Chicago, Ill., the publication of the *Sunday-school Teachers' Quarterly*, which was afterward changed to a monthly publication and called *The National Sunday-school Teacher.*

Dr. Vincent said in the first number of the *Quarterly:* "We do not call for a journal merely to give publicity to our operations. We could afford to wait for coming ages to find out what we have been doing. The

teacher needs teaching. The problem that perplexes one, another is able to solve. The obscure school has its ingenious and successful superintendent who devises practicable plans. There are thousands of schools in need of his suggestions. The most practicable Sunday-school ideas come from our most practical teachers. We want a magazine which shall open its pages to such teachers, and give the entire Church the benefit of their discoveries and inventions—to give plans and courses of study—thus enabling the least efficient schools to know how the best are conducted." Here is the whole matter in a nutshell. Here are the uses and the place of Sunday-school periodical publications set forth in the clear, terse style of that prince of Sunday-school workers, Bishop Vincent.

Every evangelical denomination in our country (and many in foreign countries) has its magazines, quarterlies, lesson-papers, or other publications, devoted to the discussion

of the current lessons and the general interests of its Sunday-schools. Some of these are of a high literary character, evangelical, scholarly, and devout. Some are undenominational in name, but sufficiently orthodox, according to certain schools of theology, to serve the purposes of a Sunday-school organ. Most of them, however, are strictly demominational. Some of the best scholars and writers in our language are regular contributors to these periodicals, and furnish every week elaborate critical and illustrative articles on the current lesson. Larger publications, containing the course of lessons for the entire year, with eclectic notes, apt illustrations, hints for teachers, and other helps, are furnished annually at moderate prices. Maps, charts, blackboards, chronological tables, etc., are kept on hand in large quantities by all our publishing houses. The demand for such articles is very great, and publishers and merchants find it a source of profit to supply

them to the Sunday-schools in the bounds of their trade. Popular magazines and secular newspapers feel the necessity of recognizing the field and scope of the Sunday-school literature of the day. The very atmosphere of every Christian community in our land is surcharged with the spirit of this literature.

CHAPTER VI.

METHODIST SUNDAY-SCHOOL LITERATURE.

I. THE SUNDAY-SCHOOL DEPARTMENT.

From 1846, when the Methodist Episcopal Church, South, was formally organized, until 1854 the Sunday-school interests of the Church were managed without a Connectional Society. In 1850, the General Conference took the first distinct step by ordering the publication of a Sunday-school paper at Charleston, S. C., from which sprang the present *Children's Visitor*. The General Conference of 1854 established a "Sunday-School Society," with a Corresponding Secretary, who was, *ex officio*, to be the editor of the *Visitor*. The General Conference of 1858 elected Rev. Charles Taylor Secretary of the Sunday-School Society. He resigned the position in 1861. In 1866, the General Conference abolished the

Sunday-School Society as "an inoperative and cumbrous piece of machinery." In 1870, the General Conference established the Sunday-School Department of the Church substantially as it now stands, and elected Rev. A. G. Haygood, D.D., Sunday-School Secretary. Dr. Haygood resigned in 1875, after a second election by the General Conference of 1874. Rev. W. G. E. Cunnyngham, D.D., succeeded Dr. Haygood by appointment of the Book Committee, and was continued in the position by successive General Conferences until 1894, when he was succeeded by the election of Rev. W. D. Kirkland, D.D. By the General Conference of 1878 the title of the office had been changed from Sunday-School Secretary to Sunday-School Editor, as it now appears. Upon the death of Dr. Kirkland in 1896, Dr. James Atkins, D.D., was appointed Sunday-School Editor by the Book Committee, and was continued in office by election of the General Confer-

ence of 1898. The office of Assistant Sunday-School Editor was first filled, in 1883, by Rev. J. A. Lyons, who was succeeded, in 1886, by J. L. Kirby, who in turn was succeeded, in 1895, by the present incumbent, Rev. L. F. Beaty.

By the General Conference of 1894 the name "Sunday-School Committee," as applied to the management of the department, was changed to "Sunday-School Board." This Board consists of five members, and is elected by the General Conference. Its chairman, by act of the General Conference, is the Sunday-School Editor. The official direction and supervision of our Sunday-School Department is summed up in Paragraph 245 of the Discipline, as follows:

"The General Conference shall elect a Board of five, of which the Sunday-School Editor shall be chairman; who, with the Book Agents and Book Committee, shall provide for the publication of Sunday-School

books and periodicals, and have general supervision of the Sunday-school interests of the Church."

II. OUR SUNDAY-SCHOOL PERIODICALS.

These are edited by our Sunday-School Editor, and are issued by our Publishing House at Nashville, Tenn. Beginning with a single paper in 1851, the *Children's Visitor*, the list of periodicals now numbers eight, in addition to many other related helps to Sunday-school workers, in the way of books, papers, pamphlets, reports, etc. The total annual circulation of the eight periodicals, as given in the report of the Sunday-School Editor for the year 1901, was as follows:

Sunday-School Magazine	44,000
Weekly Visitor	61,800
Monthly Visitor	8,000
Senior Quarterly	325,000
Intermediate Quarterly	300,000
Home Department Quarterly	7,500
Illustrated Lesson Paper	130,000
Our Little People	205,000
Olivet Picture Cards (sets)	70,000
Total circulation	1,151,300

As an indication of the strongly increased demand for these periodicals, it is worthy of note specially that the *Magazine* has grown from a circulation of twenty-five thousand in 1891 to a circulation of nearly fifty thousand in 1901; and that the *Visitor*, within the same years, has grown from forty-five thousand to sixty-seven thousand. The other periodicals in the list have shown a like gratifying increase.

A word as to the two most important of these periodicals will be in place:

The *Sunday-School Magazine*, which is issued monthly in sixty-four pages, in the estimation of competent judges outside our Church has no superior in the field as a teacher's help, along all lines of advanced Sunday-school work. Its various departments are as follows: Editorial, Doctrinal, Teacher-Training, Teachers' Meeting, Lesson Exposition (with its divisions of Exegesis, Practical Application, Doctrinal Teach-

ing, Orientalisms, Blackboard Helps, Primary Studies, Teachers' Question Drawer, Lesson Illustration), Workers' Exchange, Book Reviews. Its articles, regular and occasional, are from the most capable and scholarly writers of our own and other churches.

The *Children's Visitor*, issued in eight pages weekly, holds a unique place in current Sunday-school literature for our boys and girls. Indeed, it counts among its constant readers and warmest admirers very many grown men and women. One who is reputed nationally as a most scholarly critic said of it recently: "In sheer ability and variety of articles of the highest order of literary merit, it is without a rival among Sunday-school periodicals." Another said of it: "It is in religious literature what the *Youth's Companion* is in secular literature." Its more prominent departments are Poetry, Short Stories, Editorial, History, Biography, Word Stud.

ies, Natural History Studies, Letter Box, etc.

The other six periodicals are as follows: The *Senior Quarterly*, for Bible classes and advanced scholars, contains the international lessons, with editorials, brief expository notes, maps, dictionary, questions, catechism, etc., issued in thirty-two pages quarterly; the *Home Department Quarterly*, the same as the *Senior Quarterly*, except that the editorials are specially adapted to the home work; the *Intermediate Quarterly*, thirty-two pages, with the international lessons and expository notes for intermediate and younger classes; the *Illustrated Lesson Paper*, four pages, for the primary classes, with questions, illustrations, etc.; *Our Little People*, four pages, with illustrations and lesson story, intended for the primary department; *Olivet Picture Cards*, containing attractive lithograph pictures illustrating the lessons on one side, and simple questions and answers for primary classes on the other side.

III. OUR SUNDAY-SCHOOL LIBRARIES.

Our Sunday-School Editor recently wrote the following words: "The importance of the Sunday-school library, as an adjunct to the cultivation of Christian character, has not received the attention it deserves. The tares of a corrupt literature have been sown broadcast while the Church slept. It is worse than useless to warn our young people against pernicious reading if nothing better is put within their reach." In order to meet the conditions thus truly defined, the Sunday-School Board appointed a committee consisting of Chancellor J. H. Kirkland, of Vanderbilt University, Mr. John R. Pepper, and Rev. W. D. Kirkland, D.D., to construct new Sunday-school libraries and issue a catalogue of approved Sunday-school books. The committee obtained books from a large number of leading publishers, and, together with competent persons appointed by them, read the books most carefully under a crit-

ical test of ten questions which were designed to exclude rigidly all books improper for a Sunday-school library. From the books chosen by the committee after long and patient examination, they constructed nineteen Sunday-school libraries, six of which are for children under twelve years of age. They range in cost from twenty-five books at $5 to fifty books at $25. In addition to these graded libraries are hundreds of other books approved by the committee, and furnished by our Publishing House to Sunday-schools at uniformly low prices. The House has also complete Sunday-school department supplies, such as home department, cradle roll, teachers' books, etc. Every Sunday-school of our Church should send to the House for its catalogue of books, libraries, and supplies.

CHAPTER VII.

THE CHURCH AND THE SUNDAY-SCHOOL.

OUR little book of Discipline is, or should be, the handbook of Sunday-school polity to the Methodist pastor and superintendent. Its provisions are in plainest language, and are the expression of the highest wisdom, and the growth of a hundred years of Sunday-school experience. Holding fast to the Discipline in all questions of doubt will be not only the loyal but the safe course. The several provisions of the Discipline with respect to the government of our Sunday-schools are set in order as follows.

I. AS TO ORGANIZATION.

1. *The Regular Church School.*—Sunday-schools are to be formed in all congregations where ten persons can be assembled for that purpose. Taken in its intent literally, it is to be noted in this provision that in the

use of the word "persons" it is not meant that children only shall be the basis of Sunday-school organization, but that as many as ten persons, irrespective of age, shall be deemed sufficient for the forming of a school.

2. *The Mission School.*—Wherever practicable, the mission school, for the sake of those who for any good reason cannot or will not attend the regular church school, is to be formed. In many communities throughout the bounds of the church the wisdom of this provision of the Discipline has been abundantly attested. Not a few of these schools have grown into churches, with stated pastors and preaching.

3. *Financial Assistance.*—Further provision is made for financial assistance to such schools as are needy, ten per cent of the Children's Day collections being set apart for the use of the General Conference Sunday-School Board in this direction, the larger part of the fund remaining in the hands

of the Annual Conference Board for like use.

4. Under the law, the superintendent of the school is to be elected by the Fourth Quarterly Conference, on nomination of the preacher in charge, and thereby becomes a member of the Quarterly Conference, except in case the superintendent elect is a woman. In the interim of this Conference, the preacher may appoint a superintendent to fill a vacancy or to take charge of a newly formed school, the appointment continuing until the next regular session of the Conference. The wisdom of this law, in contrast with the election of superintendents by the school *en masse* as in some churches, or by the body of teachers alone, will be seen by noting two things: First, the superintendent, by reason of his large opportunity to help or hinder the pastor, and by reason of the great importance of his work to the pastor, becomes by virtue of his

appointment the pastor's chief of staff, and should therefore be the direct nominee of the pastor. On the other hand, there is vested in the Quarterly Conference, as leaders and counselors of the Church, the power to reject an unwise nomination, and compel the pastor to name a proper person for so responsible an office.

5. *Under Control of the Church.*—The Discipline further provides that "all Sunday-schools connected with our congregations be under the control of our Church," and that they shall "use our own catechisms, question books, and periodical literature." It is the right and duty of Methodism, as a safeguard to its doctrines and polity as a Church, to demand that its ample and well-prepared literature and helps shall be used in its Sunday-schools. The "cheap" substitutes on the market are made to sell, and do not minister to the loyalty or the intelligence of young Methodists.

II. AS TO SUPERVISION.

1. *By the Quarterly Conference.*—This body stands for the Church, and usually includes its safest and most experienced leaders. It is made a board of managers of all Sunday schools in the charge, elects their superintendents on nomination of the pastor, fills vacancies in the office, receives quarterly reports from the pastor in writing as to the number and state of the schools in his care, and counts in its membership all superintendents except such as are women.

2. *By the Pastor.*—It is made the duty of the pastor: (*a*) To be present at all Sunday-schools in his charge as often as practicable; (*b*) to catechise the children; (*c*) to exhort them to attend regularly upon divine service; (*d*) to see that they are instructed in the doctrines and usages of the church; (*e*) to look after their spiritual welfare as part of his regular pastoral charge; (*f*) to report upon the number and state of the Sunday-

schools in his charge and of the pastoral instruction of children, to both Quarterly and Annual Conferences.

3. *By the Church Conference.*—Once a month, or in circuits once in three months, is convened the Church Conference, as a further step in the supervision of the Sunday-school. Consisting of all members of the Church, and of members of the Annual Conference in the bounds of the charge, an important part of its duties is to see to two things: To receive reports from the one or more schools in the charge; and to ascertain if the work of the Church can be further extended by establishing other schools.

4. *By the Conference Sunday-School Boards.*—There are two of these; first, the Annual Conference Board, consisting of an equal number of laymen and ministers, who together constitute a Conference Committee on Sunday-Schools, meeting at the same time and place as the Annual Conference.

It is its duty to "give special attention to all the Sunday-schools within the bounds of the Conference." Its most important work is the supervising and assisting of needy schools, and helping generally in the adoption of better methods of Sunday-school work.

The *General Conference Sunday-School Board* completes the climax in the steps of supervision. It is elected once in four years, and consists of five members, with the Sunday-School Editor as its chairman. In addition to its general watch care over the Sunday-schools of the entire Church, its special duty, in connection with the Book Agents and Committee, is to provide Sunday-school books, helps to study, papers, and other literature for the scholars and teachers—a most delicate and far-reaching work.

III. AS TO EDUCATIONAL AIDS.

The Discipline looks beyond the matters

of formation and supervision of Sunday schools, and recognizes the pressing needs of officers and teachers upon the educational side of their work. The fact that most Sunday-school workers are without training or special equipment for their important service makes it the more necessary that the Church, in whose behalf they labor, shall provide a way of help. This is provided in several ways:

1. *By a District Conference.* — In each presiding elder's district, once a year, it is recommended that a conference of Sunday-school workers be held, either in connection with the regular session of the District Conference or at a time apart. As the presiding elder's district is the unit of our Methodist system of management and reports, this Sunday-School Conference becomes of vital importance by touching every individual school and worker and affording an opportunity for mutual improvement by inter-

change of ideas and methods among workers of a district.

2. *By the Annual Conference Sunday-School Board.*—This Board, composed of chosen Sunday-school laymen and ministers of the Conference, is required, as noted above, to meet annually in connection with the Annual Conference as a general committee to consider the needs, educationally and otherwise, of all schools in the bounds of the Conference. Whatever is timely and helpful along the lines of progressive Sunday-school work, it is made their duty to examine into and commend to their schools.

3. *By the Conference Sunday-School Convention.*—This is a provision yet further along in the way of helping the workers and improving the work. Once a year the Conference Sunday-School Board is asked to fix upon a time and place to convene the Sunday-school workers of the Conference,

and to provide a suitable programme of topics and speakers. The District Conference is designed to come within easy reach of the workers near at hand, but the Conference Convention looks to bringing together at longer range the recognized leaders in Sunday-school work throughout the larger territory. It has within its power to place on the programme the finest service of the best Sunday-school specialists, and to set the standards of work for thousands of workers.

IV. AS TO THE CHILDREN OF THE CHURCH.

That it may be seen how carefully by the law of the Church the religious training of its children is conserved, the following abstract from the Discipline, as related to both pastor and Sunday school, is given:

1. Parents are to be diligently instructed and exhorted to dedicate their children to God in baptism as early as convenient.

2. The pastor is to speak personally to

the children on religious matters, to pray for them, to instruct them faithfully as to their baptism.

3. As soon as the children give evidence of a knowledge and disposition as to the duties of religion, they are to be received into the Church.

4. The Church catechism is to be taught to the children, both in the home and in the Sunday-school, and parents and Sunday-school teachers are enjoined to instruct the children in the doctrines and duties of religion.

5. The pastors are to form Bible classes for the instruction of larger children and youth, and either personally to superintend them or to appoint suitable leaders.

CHAPTER VIII.

THE PASTOR AND THE SUNDAY-SCHOOL.

WHAT relation does the pastor sustain to the Sunday-school connected with his congregation? or, What is the pastor's place in the Sunday-school? We might as well ask, What is the pastor's place in the Church? If the Sunday-school is a part of the Church, so recognized and provided for by the General Conference, and if the Sunday-school is a part of the local congregation with which it is connected, then the pastor has charge of it as he has of any other part of the congregation; it is under his *pastoral care*, and the functions of his office extend to its supervision and general management. His duties are plainly and specifically prescribed in the Discipline. He is required "to be present in all the Sunday-schools of

his charge as often as practicable, (1) to catechise the children, (2) to preach to them as often as convenient, (3) to exhort them to attend regularly upon divine services, (4) to see that they are instructed in the doctrines and usages of our Church, and (5) to look after their spiritual welfare as a part of his regular pastoral charge." (Discipline, paragraph 240.) The pastor is also required to furnish at each meeting of the Quarterly Conference a "written report of the number and state of the Sunday-schools" in his charge (Discipline, paragraph 240.) He is further required to make a report of the number and state of the Sunday-schools in his charge, number of teachers and pupils, to the Annual Conference.

No minister is faithful to the responsibilities and obligations of his office as a pastor who neglects any part of his work. The chief functions of the pastoral office in the Sunday-school are *supervision* and *instruction*.

1. SUPERVISION. *Pastor* means "a shepherd; one who has the care of flocks and herds"—"a minister of the gospel who has the care of souls." The charge of Paul to the elders of Ephesus contains the sum of pastoral responsibility and duty: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." (Acts xx. 28.)

In exercising the functions of the pastoral office in the Sunday-school, a wise minister will be careful not to embarrass the superintendent, or other officers of the school, by the assumption of prerogatives and powers which do not necessarily belong to his office. The superintendent has his duties as the pastor's assistant in the management of the school, and the exercise of the authority, relegated to him for the discharge of these duties, should not be interfered with by the

pastor or anybody else. If he is incompetent and unable to discharge successfully the duties of his office, then dismiss him, but do not confuse or thwart his administration by any unnecessary interference with his movements.

The pastor should give careful attention to the character and qualifications of the superintendent and teachers employed in his school. He should examine the books, catechisms, and periodical literature used in the school, and not leave this important matter to the whims and caprice of incompetent persons. Very objectionable literature is sometimes introduced into schools because it is cheap or showy. No Methodist preacher can allow the presence of alien or questionable literature in his Sunday-school, any more than he can permit an heretical ecclesiastical tramp to occupy his pulpit. The pastor should also look after the character of the several entertainments given by his

Sunday-school, and see to it that no dramatic, frivolous, or sensational exhibitions, unbecoming a Christian congregation, be tolerated. It is not the business of a Sunday-school to furnish amusement for the public. There are forms of entertainment for anniversaries, holidays, and special occasions, appropriate and instructive, which may be used without violating sound religious sentiment or good taste. Against such there is no reasonable objection.

Above all other things the pastor is required to look after the spiritual interests, the salvation, of the children. "In his pastoral visitations let him pay special attention to the children; speak to them personally and kindly on experimental and practical godliness, according to their capacity; pray earnestly for them, and cause them to be faithfully instructed in the nature, design, privileges, and obligations of their baptism." (Discipline, paragraph 209.)

As soon as the pastor is satisfied that the children, thus carefully trained in the home and Sunday-school, are able "to comprehend the responsibilities involved in a public profession of faith in Christ, and give evidence of a sincere and earnest determination to discharge the same," he is to see that they be duly recognized as members of the Church, agreeably to the provisions of the Discipline." (Discipline, paragraph 210.)

In closing this chapter on the pastor's relations and duty to the Sunday-school, I would add a few words on

PREACHING TO CHILDREN.

The law of the Church says: "It shall be the duty of the preacher in charge of every circuit and station to be present in all the Sunday-schools in his charge as often as practicable, to catechise the children, to preach to them as often as convenient, to exhort them to attend regularly upon divine service." (Discipline, 1898, paragraph 240.)

If children are required "to attend regularly upon divine service," then it is reasonable to suppose that provision will be made for their accommodation in the church, and that the pastor will recognize their presence and provide for their instruction, not only occasionally—"as often as convenient"—but regularly every time there is "divine service;" for why should they be exhorted to "attend regularly," if no regular provision is made for them?

Preparation is made for the comfort and convenience of children in our Sunday-school rooms; why not in our churches? I do not remember to have seen more than one church building in which comfortable seats were provided for the children. Usually not the least intimation exists anywhere in the house of God, in furniture or arrangement, that children are expected or desired to be present at public service. I would not have the children fenced off to themselves away from

their parents. This is not necessary, for it is easy to provide for all together. The difficulty is not great; or if it is, it only proves that our whole arrangement for public worship is wrong.

Again: no special effort is made in the average sermon for the instruction of children. If present, they are utterly ignored. The preacher addresses himself exclusively to the adults, and too often "shoots too high" for them. It only wearies and disgusts the little ones to be required to sit on uncomfortable seats for an hour, sometimes longer, and listen, or try to listen, to what is as incomprehensible to them as Greek or Chinese.

Now, cannot something be done to remedy this mistake? Cannot our church architects devise some way of seating children comfortably in the house of God? Surely our preachers can "come down," if it is coming down, near enough the earth for the chil-

dren to hear them. How do our Sunday-school teachers manage to make the Word of God intelligible to the young people in their classes? Cannot our preachers do as well? All the great doctrines of the Bible are taught in the Sunday-schools; why cannot they be made as plain by the minister in the pulpit? Certainly they can. Why not then try it? At least, give the children five or ten minutes of the morning sermon.

I have thus dwelt at some length on the pastor's place in the Sunday-school, because I believe it to be the most important relation that any man can sustain to the children of the Church, and because it belongs to the pastoral office. It is the *nexus* between the Church and the Sunday-school. As long as our pastors are faithful in this relation our schools will be loyal to the Church, and the children will grow up intelligent and useful Christians; the chasm that has existed between the Church and the

Sunday-school will disappear, and the two will become one. The secular features that have characterized the Sunday-school at certain periods of its history, and that still exist to some extent, will give place to a higher and more evangelical type of character and work. "Let the preachers faithfully enforce upon parents and Sunday-school teachers the great importance of instructing children in the doctrines and duties of our holy religion." (Discipline, paragraph 211.) Let parents, preachers, and teachers seek with all diligence to bring the children to Christ, and all will be well with our Sunday-schools and the Church.

CHAPTER IX.
THE SUPERINTENDENT.

THE superintendent of a Sunday-school is the pastor's first assistant, and it is therefore right and proper that he should be either appointed or nominated by the pastor. According to the law of our Church he is elected by the Quarterly Conference on nomination by the pastor. This places him in his proper relation to the pastor and to the Church, the Quarterly Conference being a "Board of Managers," having supervision of all the Sunday-schools within the bounds of the circuit or station. The election of superintendent takes place at the fourth Quarterly Conference, and therefore gives the preacher in charge time to become acquainted with his people and to know who among them is best qualified to fill the position. The nomi-

nation should be made with great care, and independently of all personal feelings or considerations, except the one conviction that the man selected is the best one for the place.

A Sunday-school superintendent should be,

1. *A Christian man.* Not merely a member of the Church, but a man of decided Christian character, without reproach among his neighbors, and of good understanding in the things of God, active and earnest in doing good. He should be an intelligent student of the Bible, "a scribe well instructed in the law." He should also be a man of simple faith, who believes the Scriptures to be a revelation from God; that they "contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man." He should be,

2. *A man of good sense,* not a "crank," "not a novice, lest he be lifted up with pride," but a man of sound understanding, who has the

"gift of management," and can superintend other things as well as a Sunday-school; who knows how to serve as well as how to command. He should not be "wise in his own eyes," filled with the vain conceit that what he happens not to know is not worth knowing. He should be "ready to learn, and apt to teach." He should be,

3. *A man quiet in manner, firm, and consistent.* A nervous, fussy man demoralizes the school, and so weakens his authority as superintendent that, whatever good qualities he may otherwise possess, he cannot govern the children. One who governs well must know his own mind and what he ought to do, and then move steadily forward to its accomplishment. If he is calm and self-possessed, the school will be quiet and orderly; but if he is noisy and fickle, good order is impossible. Unless a man can govern himself he cannot govern others.

4. *He should be a good judge of human*

nature, for he will find enough of it in a Sunday-school, both in the teachers and in the scholars. Without this endowment he will mix things in his school, putting the wrong teacher over a class, and putting the wrong pupils together in a class. The superintendent should know every teacher and pupil in his school, and know how to classify and adjust them one to another.

5. A good superintendent is not only a diligent student of the Bible generally, but he keeps himself well informed as to the current lessons, making a careful study of the lesson for the next Sunday during the week. He should be well posted as to the best methods of teaching a class, as well as to the best methods of governing the school. He should be kind and courteous to his teachers, and to all the school. The man who likes to be "a boss" is unfit for superintendent of a Sunday-school.

6. The superintendent should treat his

pastor with the respect and deference due to a superior. While the general management of the school is in his hands, it gives him no right to ignore or discount the pastor's place in the school, or to assume the functions of an autocrat. Harmony between the pastor and the superintendent is necessary to the successful management of the school, and should therefore be cultivated by mutual respect and consideration. The superintendent should consult with his pastor in all matters affecting the welfare of the school, and in no case should he say or do anything calculated to lessen the influence of the pastor with his people, especially with the children of the Sunday-school.

As to the special *duties* of a superintendent, I do not deem it wise to encumber an executive officer with too many instructions or suggestions. Much must be left to his own common sense and to the peculiar circumstances of his position. If he has no invention, no

resources of his own, he is unfit for anything above a subordinate service. I shall not, therefore, further elaborate the duties of superintendents, but add some practical suggestions which have occurred to me in the course of an experience of nearly twenty years in professional Sunday-school work.

1. The most successful Sunday-school superintendents I have known were *mild enthusiasts*. They were not fanatics or hobbyists, but men of intense zeal and energy. They loved their work, loved the children, loved the Word of God, and above all loved the Son of God with a simple, childlike fervor. Their religious experience was personal, individual, not conventional. They realized that the words of Christ "are life, and they are spirit." This gave to their Christian character a unity and simplicity that attracted to them children and young people, and made them the friends and leaders of all. They

were gentle, affable, and sympathetic, quiet and affectionate in manner.

2. The superintendent should be a regular attendant upon all the public services of the Church, and thus be an example to the school. He need not exhort the children to attend Church if he stays away himself, or is merely an indifferent spectator at preaching and other public services. He must practice what he preaches if he would lead the children. They are close observers and keen critics. The superintendent should announce all the services of the Church in the school, and thus impress the children with the importance of attending public worship.

3. The opening and closing exercises of the school should be conducted in a reverent and orderly manner. The whole school should join in singing and in responsive reading; it is not only respectful, but as an act of divine worship it is binding upon every one. Teach-

ers ought to be an example to their classes in this matter.

4. The superintendent should not only know all his teachers, but if possible all the pupils in his school. It is well to have a pocket record in which to keep the full roll of the school. He ought to visit, as he has opportunity, all of the teachers and scholars, and especially those that are sick or in trouble.

But there is no end to the suggestions that might be given. A sensible superintendent will follow his own convictions of what is best to do.

Before passing to another subject, I would like to say a word in behalf of the faithful Sunday-school superintendent. Like the pastor, he has many burdens to bear, and is often the victim of ignorant and unjust criticism by those for whose good he labors. If the school is not prosperous, no matter what the cause, the superintendent must bear the

blame. No one may be able to show in what respect he is at fault, yet he is held responsible for want of success. Sometimes discontent with the management of the school is fomented by some conceited, ambitious man who seeks to occupy the superintendent's place.

Of course I have no words of apology for a man who is not faithful in such an office, but the superintendent who does all he can to improve the mental and religious character of the children and young people under his care, and that "without fee or reward," is entitled to our respect and gratitude. He is a benefactor, and should be honored as such. Many a good man has toiled faithfully for years in this office without recognition or encouragement. Let us be just if we cannot be generous. There is no mercenary element in honest Sunday-school work.

CHAPTER X.

SUNDAY-SCHOOL MANAGEMENT.

THE management of the Sunday-school is in the hands of the superintendent, and for its government and successful operation he is chiefly responsible. He should therefore be a competent "business manager." In order to succeed he must have *system*—a working plan. This plan must be adjusted to the object or end of Sunday-school work —the thing to be accomplished—which is the religious instruction and salvation of the children and young people in the school. This places the superintendent in the relation of a sub-pastor, "having the care of souls," and all his plans and methods of government and management should be devised and carried out with this end in view. He thus coöperates with his pastor in the highest

and holiest functions of the ministerial office —the salvation of souls.

"*Order is heaven's first law*," and must be the first law in all well-conducted Sunday-schools. The man who cannot maintain order in his school wants the first qualification for the office of superintendent. This he cannot do by talking or ringing a bell. The more he talks the less order he will have; the more he rings the bell the more confusion he will have. He must command the *respect* of the school, or he can do nothing except to retire and let some one take charge whom the children will respect. How to command respect I shall not discuss, leaving it to the good sense of those immediately concerned to find out.

A judicious classification of the pupils in a Sunday-school is necessary in order to harmony and efficiency, both in management and teaching. The usual scheme observed in our best schools is about as follows:

1. *The primary or infant class*, composed of the small children who cannot read and, say, from five to eight years of age.

2. *The intermediate class*, made up of pupils from eight to ten years of age.

3. *The junior class*, from ten to fifteen years of age.

4. *The senior class*, composed of the older pupils who prefer to be taught by lectures and not according to the catechetical method.

To these grades of classification may be added the Bible class, consisting of adults who wish to read and study the Bible in a free and social manner. Other classes may be organized according to material in the school, and the judgment of the pastor and superintendent. In some schools the pastor teaches a class, but this interferes with his supervision of the whole school, and with that general intercourse with the superintendent and teachers which a wise pastor

knows how to improve. Besides, it adds to the pastor's labors of the Sabbath, which are usually quite heavy enough, especially in city charges.

THE SECRETARY.

The office of secretary and the character of service it requires make it necessary that the person who fills the office be a *good scribe*, for he is expected to keep a record of the school and its work. He should keep in neat form a complete roll of all the officers, teachers, and scholars; prepare class books, with the names of teachers and scholars written in them; keep the record of each school session—the number present, teachers and scholars absent, visitors present, and any special action or service in the school. He is expected to furnish the pastor an accurate quarterly report of the condition of the school, to be presented to the Quarterly Conference. He is also charged with the

correspondence of the school, and should therefore be a person of some education.

THE LIBRARIAN.

The office of librarian is an important position in a Sunday-school, and one that a careless or inefficient person cannot fill with credit to himself or with satisfaction to the school. He is the custodian and manager of the most valuable part of a Sunday-school outfit—its books, periodicals, maps, charts, blackboards, etc. He comes in direct contact with the superintendent and teachers, and should be courteous, prompt, and kind. It is no place for an ill-tempered, cross, and unaccommodating boor. He should be quiet and respectful in manner, yet firm in his dealings with all who have anything to do with the books, else his department will be demoralized and his library scattered to the winds. He ought to keep himself informed as to the character and contents of all the

books in his care, and be able to advise in the selections made by teachers for their pupils. It is also important that he have a judicious system of classifying and filing the books in his library, so that he can ascertain in a moment what books are out and where they are. His room, bookcases, periodical files, and all connected with his department, should be kept clean and in good order. Every "nice young man" or "pretty young woman" will not make a good librarian. Some persons are adapted to the position and work, and some are not. Happy is the school that has an efficient librarian!

THE TREASURER.

The duties of this office are simple and well understood. The treasurer receives and is required to keep the funds of the school on safe deposit, and to pay them out as directed by the school on the order of the superintendent.

SUNDAY-SCHOOL MUSIC.

Nothing connected with the modern Sunday-school has been more severely criticised than the music, and perhaps, in a measure, justly. It is to be regretted that a new style of music and a doggerel hymnology have been substituted in the Sunday-school for the standard hymns and tunes of the Church. Nothing has tended more than this to separate the Church and Sunday-school. Singing is the only part of divine worship in which all the congregation can join in those churches that have not a liturgy. Our children are silent in the congregation because they have not been taught to sing the tunes used in public worship. They know nothing but the music used in the Sunday-school room, and when they enter the church they are dumb because of their ignorance. They do not like the grand old hymns that have been the joy and inspiration of generations, because their taste has been vitiated by the

"doggerel ditties" of the Sunday-school room. We have noble hymns well suited to the Sunday-school; why not use them? The children can learn to sing them, and will learn to love them. A judicious mixture of church and Sunday-school music would perhaps meet the demands of both school and congregation; would improve the singing in both, and bring parents and children together in intelligent and harmonious worship. There are many beautiful and inspiring melodies in our Sunday-school song books, well adapted to the adult congregation. Let us use them. Preserve the wheat, throw away the chaff.

THE CATECHISM IN THE SUNDAY-SCHOOL.

The catechism has suffered in modern times the same treatment by our Sunday-schools that the church music has — viz., has been greatly neglected, if not entirely rejected. Why is this so? Have the "les-

son helps," with their catechetical forms, supplanted the catechism? Or have we invented some wiser and better method of imparting religious knowledge to the young? If "a more excellent way" has been discovered, I have not seen it. The catechism is the oldest, the shortest, and the easiest method of teaching Bible truth to children known among men. Why abandon it? What have we in its place? We have a series of catechisms provided by our Church, in which Bible history, doctrine, Christian experience, duty, and discipline are taught; why not use them?

CHAPTER XI.

THE SUNDAY-SCHOOL TEACHER.

WHAT are the qualifications of a good Sunday-school teacher?

In order to bring the answer to this question within the limits assigned to it in this treatise, it will be necessary to generalize, and group many particulars under a few general heads.

1. *The Sunday-school teacher should be a sincere Christian.* There are good Christians who could not be, for sufficient reasons, good teachers; but there are no good teachers, in the sense in which the phrase is here used, who are not good Christians. An unconverted person is incapable of discharging the functions inherent in the Sunday-school teacher's office. The end proposed is the salvation of souls; but how can one appre-

ciate the worth of another person's soul who has not learned to value his own soul? How can he lead his pupils to Christ? Can the blind lead the blind? There is therefore an evident incongruity in employing ungodly persons as teachers in a Sunday-school. Nor are careless, worldly-minded professors of religion much better, for their frivolities and inconsistencies will counteract all the moral influence they might otherwise exert upon their pupils. We might as well employ such persons to preach in our pulpits, for teaching is a form of preaching, and in either case the character of the teacher has much to do with the teaching.

The Sunday-school teacher should therefore be an earnest, consistent Christian, whose whole life is in harmony with the principles of the gospel, and whose character and conduct give emphasis to his teaching. If his pupils do not believe in him, neither will they believe what he teaches. Children

are close observers of character. They deal with the concrete, not with the abstract. With them "actions speak louder than words."

2. *The Sunday-school teacher should be intelligent.* Not every one who is pious, earnest, and active as a Christian can make a good Sunday-school teacher; he must also "be apt to teach." "Not a novice, lest being lifted up with pride" he fall into foolish conceits concerning himself and his work. He must be "nourished up in the words of faith, and of good doctrine"—must "give attendance to reading," and be able, "like a good householder, to bring out of his treasure things new and old." How can he teach others unless he himself has been taught? How can he be "a guide to the blind, a light to them which are in darkness, an instructor of the foolish, a teacher of babes?" Our Sunday-schools will never be what they ought to be until the teachers are fully

impressed with the dignity and responsibilities of their office and work; until they fully equip themselves for the position.

3. *The Sunday-school teacher should be gentle and patient.* Love is the parent of gentleness, and those who teach the young successfully must love their pupils, and they must manifest their love in a just and gentle manner. St. Paul says to the Thessalonians: "We were gentle among you, even as a nurse cherisheth her children;" and "ye know how we exhorted and comforted and charged every one of you, as a father doth his children." Again he says: "I Paul myself beseech you, by the meekness and gentleness of Christ." This is the temper and spirit that ought to animate every teacher. It is cruel and unwise to say of a boy, before his class, that he is "stupid," or he is "good for nothing." Most children need encouragement to stimulate them to do their best. Children will love us if we love

them, and it is then easy to teach them. If a teacher respects his pupils, they will respect him and his authority over them. There may be exceptions to this statement, but they are not such cases as can be cured by severity, by harsh treatment. There will be provocations and discouragements, but gentleness, patience, and perseverance will in time overcome all. "The bad boy" is everywhere, but he is seldom "all bad." He has a soft place somewhere in his nature; seek for it and you will find it, and then he is "yours forever." Love is the great moral force of the universe, and he who loves most conquers all things—even bad boys.

SUGGESTIONS TO TEACHERS.

Be punctual. Punctuality is a virtue anywhere and everywhere, but especially in one who has to do with young people. They are forming habits for life, and their services in any calling will depend materially upon the formation of good habits. A man

of well-regulated conscience will practice any amount of self-denial rather than violate a promise, and he understands an agreement to be present at any place at a given hour to be in the nature of a formal promise. He must therefore keep his engagement punctually, or he is guilty of violating his word, a serious offense against good morals. Whatever right we may be supposed to possess in regard to our own time, we certainly have no right to deprive another person of his time, or to interfere with the orderly management of the school. Nor is it a small matter to set a bad example as the tardy teacher does. Therefore be punctual.

Study your class as carefully as you do the lesson, for your success as a teacher will depend materially upon your knowledge of the temperament, intellectual grade, educational advantages, and the home influences

of each pupil under your care. You cannot mass the members of your class and treat them all precisely alike in every particular, for they are not alike: some are bright and responsive, some are dull and sluggish. One is sympathetic and emotional, easily impressed by moral or religious truths; another is cold and reticent, or sensitive and retiring. One is quick and self-confident, always ready to give an answer to any question, another is timid and easily embarrassed. Treat every one with kindness and with appreciative attention, according to his natural temperament and character.

Remember, your work as a Sunday-school teacher is not to *entertain* but *instruct* your class. You ought to have ever present in your thought the one great object of your work—namely, to lead the children to Christ. Any other object is below the dignity of your office and work as a religious

teacher. To amuse, to entertain merely, is not the business of your calling. Much teaching in Sunday-school is frivolous and foolish. Christ is the great, ideal teacher; follow his example. He was grave without being gloomy, cheerful without being light.

Pray for every member of your class in the solitude of your closet. Pray for them by name. Speak to each one quietly and earnestly about his soul's salvation. When you meet one of your pupils, recognize him. Speak kindly to him whenever you have opportunity. Don't seem to be one person in the Sunday-school room and another person on the street. When any of your pupils are sick, visit them or send them some little token of love that they may know you remember them. Visit them, if possible. When they leave to go away to school, or go into business, write to them. Remember them on their birthdays, if you can. Many

a boy has been saved from ruin by the kind attentions of his Sunday-school teacher.

Begin the preparation of the Sunday-school lesson as early in the week as your circumstances will permit. It is well, if you can, to begin immediately after you return home on Sunday, and employ every spare moment during the week. Study carefully first the text of the lesson, and then arrange the salient points for teaching, and fill up as you are able. Use the best helps you can obtain. Pray much over the lesson. Ask God to help you, and you will succeed.

Don't scold your class. Don't look worried with them. Don't criticise the management of the school before your class. Don't speak slightingly of your pastor. Don't gossip with your class.

CHAPTER XII.

MODERN SUNDAY-SCHOOL METHODS.

WITHIN twenty-five years the Sunday-school has made its most notable progress. Old methods have been greatly improved, or have given place to new and better ones. This has largely been the result of the international lesson system, which has given an impulse to competition and increased effort throughout the wide field. Some of the so-called "modern" methods are simply old ones in new dress. Some of them are yet in tentative stage, while others have been sufficiently tried to receive general approval. It is the aim of this chapter to outline briefly the most widely used of these methods.

THE NORMAL CLASS.

A better name for this would be the "Teacher-Training Class." Its purpose is to

train and equip Sunday-school teachers in a systematic knowledge of the Bible, the Sunday-school, and the art of teaching. It is either composed of teachers already teaching, and it must therefore convene at some other hour than that of the Sunday-school; or it is made up of young people who are selected to become the future teachers of the school, in which case the class, for convenience, is usually held during the Sunday-school session, exept that it follows its own training course instead of the international lessons. Upon completion of the course of study, a written examination is held and diplomas awarded. The oldest normal classes and courses of study were instituted by the London Sunday-School Union about forty years ago; following which came the Chautauqua Normal Union Course and plan of study in 1874, in this country. In 1888, Prof. H. M. Hamill, D.D., first introduced the plan of the State Sunday-School Association Normal Depart-

ment, and put it into operation in Illinois, which to date has more than three thousand graduates. This plan has been followed in most of the States and provinces of North America. Our own Church has recently called Prof. Hamill to the superintendency of the "Bible Teachers' Study Circle," which includes nine books in its training course, and is now fairly entering upon its work.

RALLY DAY.

This, as its name betokens, is designed as a day set apart annually for the rallying of all Sunday-school forces, the arousing of fresh interest on the part of the Church toward the school, the gathering in of new scholars by a special effort, and the reclaiming of those whose attendance has lapsed. The day is usually held in the month of September or October, after the summer ordeal has been passed, and is practically the beginning of the new Sunday-school year.

It depends for its success upon vigorous advertising and personal invitation and visitation. Many of our schools have utilized it with profit.

THE PRIMARY UNION.

This is the union of primary (and sometimes intermediate) teachers of one or of several Sunday-schools for mutual aid and special training in the difficult and delicate work committed to teachers of little ones. There are now fully five hundred such unions in the country, and the signal progress made by the primary workers is due chiefly to their helpfulness. The session is held on a week day, and the programme of work consists of reports from primary classes or departments, study of the next Sunday's lesson as led by a special teacher or by all the members in turn, drilling in blackboard work and primary music and other exercises of the department, and sometimes the study of a special primary training course.

THE CRADLE ROLL.

This is the latest and one of the best of modern Sunday-school methods. The names of the little ones from three years to a day old are secured by the primary superintendent or teacher, and placed upon the "Cradle Roll" record in honorary membership, until the time has come when they can attend the school in person. The hearts of parents are turned more kindly toward the school by this interest in their wee ones, and the children from earliest infancy are thus joined to the Sunday-school. The older children of the primary department will be found greatly helpful in starting the "Cradle Roll," and the machinery is so simple and results so profitable that the method is everywhere becoming a favorite one. A card applying to the parents for the name of the child, a "membership card" returned to the home with the baby's name filled in, a toy cradle on the teacher's desk containing the names

of the babies, or a wall record for the same purpose, together with a birthday token or letter to the home, are all that is required in the way of equipment.

THE HOME DEPARTMENT.

Dr. W. A. Duncan, of New York, is the rightly accredited author of this now world-wide method or movement. It was first organized in Syracuse, N. Y., in 1881, and grew out of the author's own experience in a home with an invalid mother who gathered her children about her in class to teach them the Bible on the Sabbath day. The home class or department is composed of all those who for any reason cannot attend the Sunday-school, yet will pledge themselves to study the weekly Sunday-school lessons. By thus studying they become members in fact of the Sunday-school in its home department, and are entitled to all the privileges of regular membership. "Visitors" are set

apart to call upon them at their homes at least once during each quarter, to supply them with the home department "helps" to study (not to teach them), and to make report of their studies to the school. Offerings are received from the members as they may feel inclined to give, and the expense of the department is usually more than met by the membership. The department, whether large or small, has its own superintendent and secretary; and the secretary of the Sunday-school includes it in his stated reports to the school. Every Church, including our own, now furnishes special helps for study for the members of this department. No movement in the Sunday-school for fifty years has been more widely extended or greatly honored of God than this method of organizing vagrant Bible study within and without the Church.

HOUSE-TO-HOUSE VISITATION.

Closely connected with the idea and work

of the home department, and growing largely out of it, is the method of systematic house-to-house visitation in the interest of the Sunday-school. The purpose of this visitation is to gather into the Sunday-school, by personal visitation and solicitation, all who can be induced to attend it. In many cities, and even in rural communities, this is now being done with great system and thoroughness once each year, or at most every two years. Much time and effort will be saved if the schools of a city or community unite their forces and visit jointly and simultaneously. Louisville, St. Louis, Pittsburg, Philadelphia, Buffalo, Memphis, and other large cities have thus been canvassed in a single day. But if the churches and schools will not thus unite, every Methodist school, on its own part, should plan and execute such a visitation systematically and thoroughly over its proper territory once every year. The membership of a school can be doubled in almost

any community by thorough visitation. Men and women of tact and piety will be found in all our Methodist Churches who will do this work if it is wisely directed and planned. The religious census secured by it, if this were the only result, would amply repay the cost and trouble.

THE GRADED SUNDAY-SCHOOL.

The problem of a well-graded Sunday-school has not been solved, nor, under existing conditions, is it likely to be. Many schools are nominally graded only; others are partly graded, so far as differentiation of their departments. A few schools here and there have graded Bible courses or graded study of the international lessons; but much remains to be done in the direction of a real grading of the average Sunday-school. Whatever the outcome, the Sunday-school, in the very nature of the case, cannot be graded as completely as is the secular school, their wide-

ly differing conditions and curricula making it impracticable. The best that a Sunday-school can hope to do for the present in the way of grading is along the following lines: (1) Well-classified departments; (2) well-trained officers and teachers; (3) a standard of home study for each department, and supplemental graded work in Bible study, church history, catechism, etc.; (4) regular promotions from class to class and from department to department, based partly upon studies and partly upon age.

DECISION DAY.

Recent emphasis of the evangelistic obligation and opportunity of the Sunday-school has led to the method known as "decision day," which is a Sabbath set apart for special and extraordinary effort by pastor, officers, and teachers, aided by parents, through the school in regular session, to induce the scholars to enter upon the Christian life.

The day itself is designed to be the culmination of definite advance work and preparation, by way of special meetings of officers and teachers for prayer for the scholars, and by private and personal visitation of the scholars in their homes. When wisely directed by the pastor and superintendent, freed from merely mechanical and time conditions, and especially when guided by the Holy Spirit in answer to united prayer, "decision day" has often proved an occasion of large ingatherings into the Church and of lasting spiritual quickening throughout the school. The one peril, though this is not inevitable, is that some superintendents and teachers may remit to "decision day" that which should be the foremost object of mind and heart with every teacher every Sabbath day. Yet, while it should be the constant effort of teachers to bring their scholars to Christ, the setting of a special time for extraordinary effort is in

accordance with the Bible and the time-honored usage of the Church.

THE WRITTEN EXAMINATION.

Many Sunday-schools are testing their scholars from quarter to quarter by means of written examinations or reviews, covering the salient points of each quarter's lessons, and designed to be used in the school session under the supervision of the teachers, or at home, "upon honor," to be written out by the scholars. Some of the publishing houses of the denominations, through their Sunday-school departments, are issuing examination questions, in order to stimulate better teaching and better home study by scholars; and as such the method is worthy of a wider adoption. If it has met occasional opposition from superintendents and teachers, the objectors have usually been those who most needed to be stirred up to better work. The scholars who have grown

used to such tests in the public schools need it even more in the Sunday-school than in the secular school.

SUNDAY-SCHOOL DRILLS.

The fact that the international lessons are often widely apart in their Bible connection, leaving scholars without a sense of the unity of the Bible, or with general knowledge of it as a book, has led to the use of supplemental Sunday-school "drills," with the purpose of giving a connected and systematic, though very elementary, knowledge of the Bible and other matters to our boys and girls. Five minutes each Sabbath are used by the superintendent or one appointed by him, aided by blackboard outlines, to carry the scholars *en masse* through a series of drills upon the books, history, geography, biography, and doctrines of the Bible, or the history and doctrines of the Church. Our *Sunday-School Magazine*, in response to urgent requests of leading superintendents, is now furnishing

specimen "Sunday-School Drills," designed to instruct our scholars in matters relating especially to our Methodism.

SUNDAY-SCHOOL YEARBOOKS.

Keeping pace with Sunday-school progress, even in advance of it, some of our Annual Conference Sunday-School Boards are now issuing "Sunday-School Yearbooks," containing the records of their administration, reports of all schools in their territories, names of superintendents and addresses, statistics and progress of work, together with much valuable selected matter from current Sunday-school literature. The Memphis Conference Board, through John R. Pepper, chairman, first issued such books fourteen years ago, and the fine example set by it has been followed closely by seven or eight of the Boards, and should be followed by all of them.

CHAPTER XIII.

SUNDAY-SCHOOL STATISTICS.

Our Church Sunday-school statistics are revised and published annually, and the general statistics of the International Convention for North America and of the World's Convention are published every three and five years respectively. Appended to this chapter are the latest International and World's Convention reports. These are not wholly accurate or complete, but are the best that can be obtained, and, indeed, are the only reports from the wide Sunday-school field. Their fault is that they underestimate rather than overestimate the membership of the Sunday-schools.

The following are the Sunday-school statistics of the M. E. Church, South, for 1901: Sunday-schools, 13,903; Sunday-school teachers, 101,398; Sunday-school scholars, 853,149; total teachers and scholars, 955,150. Our Sunday-school statistics strangely vary from year to year. One year a Conference will report a large decrease in scholars and an increase in teachers, and perhaps the next year reverse the order. The reports show a growth in our Sunday-school work, but after an irregular manner.

INTERNATIONAL SUNDAY-SCHOOL STATISTICS,

As reported to the Atlanta Convention, 1899.

In the column of "Membership" below is included the total of officers, teachers, and scholars. The per cent of enrollment of the population in Sunday-schools is based upon the census figures of 1890.

UNITED STATES.	S. S.	Member-ship.	%
Alabama	4,000	239,750	14
Alaska	15	1,034	4
Arizona	81	5,874	7
Arkansas	2,050	164,962	13
N. California	1,187	91,870	30
S. California	654	66,708	30
Colorado	476	47,200	9
Connecticut	1,200	145,000	18
Delaware	416	51,552	30
Dist. Columbia	247	51,824	19
Florida	2,400	106,989	22
Georgia	4,616	289,188	14
Idaho	150	7,500	5
Illinois	7,965	792,214	18
Indian Territ'y	887	19,335	...
Indiana	5,617	583,957	26
Iowa	6,286	464,440	22
Kansas	4,601	325,470	25
Kentucky	3,389	249,114	12
Louisiana	820	54,710	4
Maine	2,006	110,355	17
Maryland	2,531	239,059	21
Massachusetts	1,965	343,614	13
Michigan	4,460	405,080	18
Minnesota	1,606	171,450	10
Mississippi	1,664	106,500	7
Missouri	7,236	683,119	23
Montana	270	16,399	8
Nebraska	2,522	170,209	17
Nevada	59	4,210	10
New Hampsh'e	610	63,800	16
New Jersey	2,329	357,202	21
New Mexico	90	5,492	3
New York	8,696	1,364,448	20
N. Carolina	5,905	439,603	25
N. Dakota	694	48,095	16
Ohio	7,664	776,830	23
Oklahoma	893	40,966	15
Oregon	1,223	91,880	24
Pennsylvania	9,209	1,365,129	23
Rhode Island	361	55,859	17
S. Carolina	4,703	382,382	31
S. Dakota	800	54,378	14
Tennessee	4,475	275,325	24
Texas	3,852	270,789	9
Utah	135	9,300	4
Vermont	778	62,655	19
West Virginia	4,201	341,867	20
Washington	882	60,000	14
Virginia	2,024	173,490	18
Wiscon-in	6,768	470,497	23
Wyoming	95	8,935	9

Percentage of U. S., 16.

CANADA.

Alberta	70	3,500	...
Assiniboia	190	8,740	...
B. Columbia	113	11,060	...
Manitoba	625	38,514	...
New Brunsw'k.	945	53,061	...
Nova Scotia	1,420	86,991	...
Ontario	5,794	474,368	...
P. E. Island	210	11,350	...
Quebec	777	49,558	...
Newfoundland and Labrador	355	25,140	...
Mexico	319	10,082	...

Summary.

	S. Schools.	Members.
Total for United States	137,293	12,727,569
Total for Canada	10,174	736,942
Total for Newfoundland and Labrador	353	25,140
Total for Mexico	319	10,082
Grand totals	148,139	13,490,633

SUNDAY-SCHOOL STATISTICS OF ALL NATIONS.

As reported to World's Third Sunday-School Convention, London, July, 1898.

COUNTRY.	Sunday-Schools.	Teachers.	Scholars.	Total Membership.
EUROPE.				
England and Wales	43,632	613,036	6,843,072	7,456,108
Scotland	6,338	63,939	713,360	772,299
Ireland	3,620	27,980	319,316	347,296
Austria, incl'g Bohemia	208	533	7,340	7,873
Belgium	83	403	4,616	5,019
Bulgaria	35	140	1,576	1,716
Denmark	819	4,275	71,371	75,646
Finland	7,611	12,928	165,140	178,068
France	1,475	3,876	61,200	65,076
Germany	7,131	39,872	814,175	854,047
Greece	4	7	180	187
Holland	1,900	4,962	168,110	173,072
Italy	336	1,482	15,787	17,269
Norway	749	3,311	65,311	68,622
Portugal	18	70	1,419	1,489
Russia	83	785	15,679	16,464
Spain	48	20	4,275	4,495
Sweden	5,360	18,144	252,247	270,391
Switzerland	1,762	7,490	122,567	130,057
Turkey in Europe	30	170	1,420	1,590
ASIA.				
India, including Ceylon	5,578	13,937	247,472	261,409
Persia	107	440	4,876	5,316
Siam	16	64	809	873
China	105	1,053	5,264	6,317
Japan	150	390	7,019	7,409
Turkey in Asia	516	4,250	25,833	30,083
AFRICA	4,246	8,455	161,394	169,849
NORTH AMERICA.				
United States	132,697	1,394,630	10,893,523	12,288,153
Canada	8,986	75,064	582,070	657,134
Newf'ndland & Labrador	375	2,363	23,856	26,219
West Indies	2,306	10,769	111,335	122,104
Cent'l America & Mexico	550	1,300	15,000	16,300
SOUTH AMERICA	350	3,000	150,000	153,000
OCEANIA.				
Australasia	7,453	54,670	595,031	649,701
Fiji Islands	1,474	2,700	42,909	45,609
Hawaiian Islands	230	1,413	15,840	17,253
Other Islands	210	800	10,000	10,800
World	246,658	2,378,921	22,540,392	24,919,313

INTERNATIONAL LESSON COMMITTEES.

American Members from 1872 to 1902, Classified by Denominations and Years of Service.

Baptist.

*Rev. Warren Randolph, D.D., Rhode Island, 1872–99.
B. F. Jacobs, Illinois, 1872–1902.
*Rev. John A. Broadus, D.D., Kentucky, 1878–96.
Prof. John R. Sampey, D.D., Kentucky, 1896–1902.
Prof. J. M. Stifler, D.D., Pennsylvania, 1900–1902.

Congregationalist.

*Rev. A. L. Chapin, D.D., Wisconsin, 1872–78.
*H. P. Haven, Connecticut, 1872–78.
*Franklin Fairbanks, Vermont, 1878–84.
*Prof. Austin Phelps, D.D., Massachusetts, 1878. Resigned.
Rev. A. E. Dunning, D.D., Massachusetts, 1884–1902.

Episcopal.

*Rev. Richard Newton, D.D., Pennsylvania, 1872–84.
*A. G. Tyng, Illinois, 1872–78.
Hon. S. H. Blake, Q.C., Ontario, Canada, 1884–96.
Principal E. I. Rexford, A.B., Quebec, Canada, 1896–1902.

Methodist.

Rev. J. H. Vincent, D.D., New Jersey, 1872–96.
*P. G. Gillett, LL.D., Illinois, 1872–84.
*A. MacAllum, Ontario, Canada, 1872–78.
*Rev. W. G. E. Cunnyngham, D.D., Tennessee, 1878–96.
Rev. John Potts, D.D., Ontario, Canada, 1878–1902.

---

* Deceased.

Bishop H. W. Warren, D.D., Colorado, 1896–1902.
John R. Pepper, Tennessee, 1896–1902.

PRESBYTERIAN.

*Rev. John Hall, D.D., New York, 1872–96.
Rev. J. Munroe Gibson, D.D., Quebec, Canada, 1872–1902.
*J. B. Tyler, Pennsylvania, 1872–78.
Rev. James A. Worden, D.D., Pennsylvania, 1878–84.
Rev. B. M. Palmer, D.D., Louisiana, 1878–84.
Rev. D. H. McVicker, D.D., LL.D., Quebec, 1878–84.
*Rev. Moses D. Hoge, D.D., Virginia, 1884–96.
Rev. A. F. Schauffler, D.D., New York, 1896–1902.
Prof. W. W. Moore, D.D., Virginia, 1896–1902.

LUTHERAN.

Prof. H. L. Baugher, D.D., Pennsylvania, 1878–96.
Rev. Mosheim Rhodes, D.D., Missouri, 1896–1902.

CUMBERLAND PRESBYTERIAN.

Prof. J. I. D. Hinds, Ph.D., Tennessee, 1884–1902.

DISCIPLES.

*Rev. Isaac Errett, LL.D., Ohio, 1884–87.
Rev. B. B. Tyler, D.D., Colorado, 1887–1902.

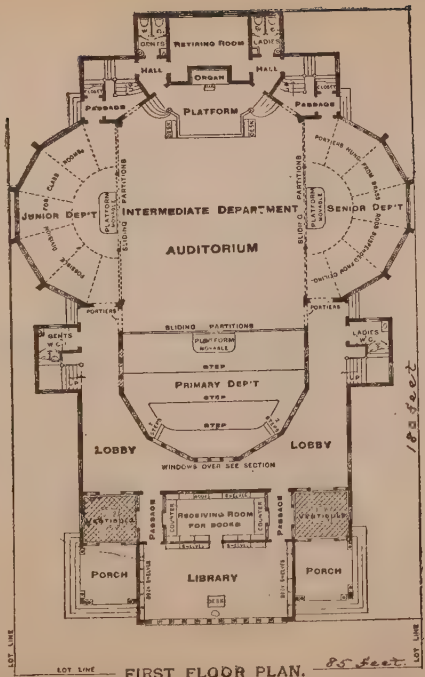
UNITED BRETHREN.

Rev. D. Berger, D.D., Ohio, 1884–96.
Bishop E. B. Kephart, D.D., Maryland, 1896–1902.

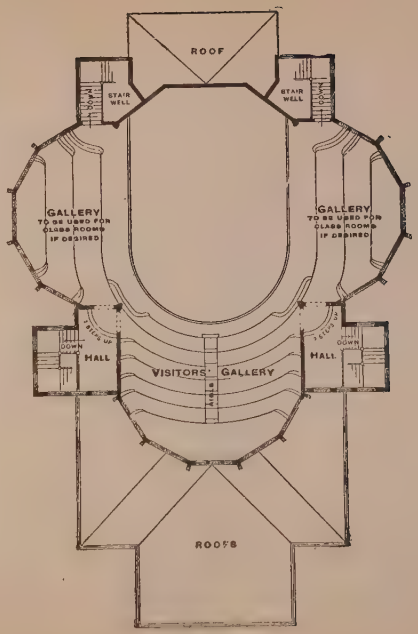
REFORMED CHURCH.

Rev. J. S. Stahr, D.D., Pennsylvania, 1890-1902.

* Deceased.



FIRST FLOOR PLAN.



BALCONY PLAN

A Suggestion.—Floor Plans of the Columbian Exposition Model Sunday School Building, erected in Chicago, 1893, and reproduced as a suggestion to those contemplating new Sunday school rooms.

DATE DUE

DEC 27 1982
NOV 17 1978
MAR 10 1980
MAR 24 1980

GAYLORD

PRINTED IN U.S.A.

268
C973

Cunnyngham, William George E.

AUTHOR

The Sunday-school.

TITLE

N14704

Date Due . Borrower's Name

268
C973 Cunnyngham, William G.E.
The Sunday-school.

N14704